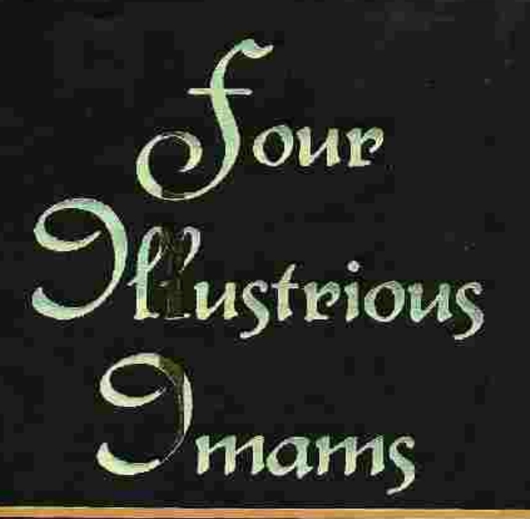


By:
Maulana Makbool Ahmed Suharwi

Translated By:
Mufti Afzal Hoosen Elias
(May Allah Protect him)

ZAM ZAM PUBLISHERS

Four Illustrious Imams

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FOREWORD

By:

Moulana Yahya Madani Saheb

"The Perpetual Distributor (Allah) distributes through the person who is fit for task."

Destiny moves in such a manner that certain special servants are given the responsibility for certain tasks, by which Deeni services are rendered.

The Blessing of our age, the pillar of this world, Sheikul Hadith, Hazrat Moulana Muhammad Zakariyya Muhajir Madani (رحمه الله تعالى) was a humble states man of his era. He upheld the high standard of the Shariat and Tariqat. He was loved by his elders and contemporaries. He supervised and is responsible for the various Deeni services, eg. the protection of Nabuwat, madresa' s, hospitals, tabligh, politics, writing, jihad etc.

After his death, his student and disciples engaged themselves in the above fields.

Our Guide, Hazrat Moulana Mufti Muhammad Ashiq Ilahi Saheb Al-Muhajir Al-Madani is one of the fortunate and pious servants with many praiseworthy qualities. He not only teaches students in Arabic and Urdu languages, but has authored scores of books in Arabic and Urdu which have benefited many people throughout the world. On the advice of Hazrat Moulana Zakariyya (رحمه الله تعالى) the respected Mufti Saheb migrated to Madina where he again authored many books.

Hazrat Shaikh Zakariyya (رحمه الله تعالى) wrote in some of his books that it is only with the sole favour (boon) of

Allah Ta'aala that he sent Ilmi aid during his incapacitation in the personality of his beloved student Moulana Muhammad Illahi Bulandshari to Mufti Muhammad Shafi Saheb (رحمه الله تعالى)'s Darul Uloom in Madina Munawwara to teach Ahadith.

Moulana Zakariya (رحمه الله تعالى) requested that Moulana Ashiq Illahi take on his task of writing books in Masjid-e-Nabwi. Since then Moulana Ashiq took over the responsibility and is fulfilling his (Moulana Zakariyya (رحمه الله تعالى)) wishes to complete this task up to the present day,

In another place Hazrat Moulana Zakariyya (رحمه الله تعالى) prayed that "May Allah Ta'ala grant the rewards of the two worlds to Moulana Muhammad Ashiq Illahi since no one from among his humble friends could stay in Madina permanently." Allah has fulfilled his desires and enthusiasm by sending Moulana Ashiq there.

This is the great status bestowed on Sheikh (Moulana Ashiq).

May his shadow remain with us for a longtime. He has done a great service for the student of Ilm and other respected ustaads by writing the famous Fiqh book called "Al Mukhtasaral Quduri" in the form of question and answer and called it "Al Tas-heel ul Zururi". [A necessity for all the Darul Uloom's Syllabi.] At the end of the book he has included a few pages entitled "Al Muwahib ash-Sharifa fi Manaqib ala Imam ala Azam Abi Hanifah". It consists of famous works on Hanafi Fiqh. Every statement (point) is subsrantiated adequately with the names of narrators, books, page number etc. No addition is made by the Moulana.

Darul Tasnif Ma'dal Khalil Islami Bahadar Abad, Karachi 5, reprinted it verbatim, and for student in

lower schools and common folk, prepared its Urdu translation.
An Ustaad, Hazrat Moulana Sardar Muhammad Sahab has to be complimented for his swift and efficient translation of this work.

Muhammad Yahya Madani,
Darul Tasnyif, Karachi



PREFACE

After Hamd (praise) and Salawaat, a group of Qualified Ulama and Elderly person complied many works on the life of Imam Abu Hanifah Nu'maan bin Thabit (رحمه الله تعالى). from among this group people like imam Abu Jaffar Tahawi Imaam Ibn Al Awam Sa'di, Qazi Abu Abdullah Hoosein bin Ali Samiri, Hafiz Jalaluddin Suyuti, Allamah Muhammad bin Yusuf Salli Damashki, the famous jurist Ahmad bin Hajar Hashimi Makki (رحمه الله تعالى) and other Ulama wrote books on the life of certain respected Ulema. Some of them wrote on Imam Abu Hanifah (رحمه الله تعالى), such as Hafiz Jalaluddin Mazi who wrote "Tahzibul Kamal", Hafiz Dahi wrote "Tazkiratul Huffaz" and "Seera Uloom-an-Nabal". Abu Umar Yusuf bin Abda wrote "Alantiqa" and "Jamia Bayan Uloomo Fazila" and Khatib Baghdadi wrote "Tarikh Baghdad".

It is important to mention here that Khatib Baghdadi has mentioned Imam Saheb in his writings. However his works are all fallacious and fabricated and therefore his narrations are deceptive.

Some of the researchers who hold Khatib Baghdadi in high esteem conjure that it does not make sense logistically that a person of the calibre of Khatib Baghdadi could express such falws in his writings. They further conjure overwhelmingly that which is attributed to Khatib Baghdadi are all latter day additions. If it is accepted that he himself wrote these fabrications, then we assume that he adopted the pattern of common historians who note/record everything that they receive irrespective of wheather these are correct or fabricated (Allah knows best regarding the reality of the situation). When the enemies of Imam Abu Hanifah and the people who

derive pleasure in backbiting read these "flaws" they began exploiting them in their writings but did not realise that Khatib Baghdadi himself wrote "Seera wa Tarajiem" wherein he expounds with valid narration the great status of Imam Saheb (رحمه الله تعالى).

Neverthless, Allah has placed me in a position to complete writing about the status of Imam Saheb (رحمه الله تعالى) which other great Ulama and biographers commenced. In my work, I have mentioned all references and did not add any thing of my own so that the reader may have no doubt.

I have titled this compilation "Al Muwahib as Sharifyah fi Munqabul Imam Abi Hanifah (رحمه الله تعالى)." At the end I have also commented on his last three students, viz. Abu Yusuf Ayyoob bin Ibrahim Ansari (رحمه الله تعالى), Muhammad bin Hassan Shaibani and Zafar bin Huzail Anbari Basri (رحمه الله تعالى).

I make dua to Allah to forgive us for our sins, flaws and errors, to correct our actions, to fulfil our hopes and to grant us felicity in both the worlds. He is the All Knowing, and the Only One who accepts duas and He has power over everything.



IMAAM ABU HANIFA
(رحمه الله تعالى)

When Noman Bin Thabit asked his father, 'O my father, who is a Hanafi?' his father replied that a Hanifa is a person who executes the laws of Allah and does not burden anyone in doing so. But those of us who call ourselves Hanafis, do so because we accept Imaam Abu Hanifa as our guide, who has simplified the laws of Deen for us and elucidated it in such a manner that no confusion remains. Through the explanations of the various methods and laws, it has become very easy to explain every aspect of Deen.

As we know, from those who attend Madressah, that every student is not very bright and intelligent. There are some who learn their lessons quickly and can repeat what the ustaad said, word for word, to others. Then there are those who forget the words of the ustaad and can only narrate some of what they had heard.

Those who retain what they have learnt from their ustaads and do not get confused will later also become teachers. People will come from far and wide to enquire about various aspects of Deen and about how to learn and teach the Quraan and how to obtain Knowledge and pass it on to others. Such people become guides and Imaams.

The things which are taught by these people are from the Quraan and the Hadith, and not from their own whims and fancies. The explanations and laws which these teachers have extracted and shown are unanimously accepted by the Muslims of the world as

being correct, after which these laws become worthy of Amal (practice).

The method used by these Imaams for explaining the laws was to first search for them in the Quraan and in the Hadith. If no clear-cut answer was to be found here, then they looked for some indication of it. Thereafter, they looked for such a proof which they understood to be correct and which could be corroborated by the Qur'aan and the Hadith. This is the manner in which the queries of the people were dealt with.

Hadhrat Umar Farooq, the second caliph of Rasulullah (ﷺ), who was a Sahabi of great rank, also applied this method. Whenever a question was asked, he first looked in the Qur'aan and the Hadith. If it was not clear in either, then he used to pass such a ruling, through his Understanding of the matter, which was not contrary to The commandments of Allah and the teachings of Nabi (ﷺ) and when ever he sent a governor out to any other land, then he used to give the governor the same advise, that when ever any a query arises, he should first consult the Qur'aan and the Hadith. If there is no clear answer to the specific problem, then make any such descision which does not oppose the commands of Allah and His Rasul (ﷺ).

Such a decision, which does not appear directly in the Quraan or the Hadith and which does not oppose the teachings of Nabi (ﷺ) and the commands of Allah is known as IJTEHAAD, and a person who makes such a decision is called a Mujtahid.

Imaam Abu Hanifah (رحمه الله) was very proficient. He explained every law after much deep thought. If anything could not be found in the Quraan and the Hadith, he explained them by adopting Ijtehaad.

Many laws such as those for eating and drinking, etiquettes of marriage, trade and business and the laws of the court etc, have been explained in the Quraan and the Hadith. But there are also many finer details which are not as clear in them. Imaam Saheb has elucidated many of these intricacies which are not clear in the Quraan and the Hadith and also not opposed to either of them, and these laws are being practised upon in the courts.

Imaam Abu Hanifa رحمه الله تعالى has explained such intricacies by means of Ijtehaad, that whoever hears them or ponders over them will realise that this is the bounty of Allah, Who grants only to those whom He wishes.

Without the coming of Imaam Abu Hanifa, how many aspects of the Deen would not have been answered.
In the following pages we wish to discuss Imaam Abu Hanifa (رحمه الله تعالى). Who he was, where he came from, whose student he was, and what were his achievements.

Many decades ago, the pre-Islamic Arabs termed all other countries as being Ajamai, Which meant that the others were dumb in comparison to the Arabs since they were the only ones who knew how to speak.

However, just look at the power of Allah, that the one who came to control the throne of Deen, and whose explanations of laws are accepted throughout the world, came from a tribe in Persia.

When the Muslims witnessed the unusual methods of worship in other countries, they propagated the message of Islam and showed the proper way of worshiping. The message also reached Iran (Persia). When it reached the Persians, they accepted Islam enthusiastically.

From amongst the Persians, there was a wealthy family which came and settled down in Kufah. They accepted Islam and it is in the family that our great Imaam was born. In this family, there was a person by the name of Zawti, whom we now wish to discuss.

Zawty was the grand father of Imaam Saheb. We are especially mentioning Zawty, or Zatah {since many people have said that in Arabic it means the Jaat (tribe)}, because he had relinquished the country of his birth, his relatives and his near and dear ones and settled down in Kufah.

Why? Only for the pleasure of Allah and for the purpose of accepting Islam. Upon accepting Islam, this name was changed from Zawti, to No'maan.

WHAT DOES ABU HANIFAH MEAN?

When people see the name "Abu Hanifah", then they wonder which son of his is called Hanifah, since, according to the Arabic law, his name implies that he must be the father of Hanifah, but this is not the case. Imaam Saheb kept this title because he was one who gave no consideration to others regarding the affairs of Allah, and whatever he said, he did so after knowing that it was correct.

Just imagine, that one family had accepted Islam and hardly one generation had elapsed, when there emerged from their off-spring, one, whose rank amongst the Muslims was that of a great Imaam, whose explanations and laws are followed all over the world.

He is not only respected in India and Arabia, but in the entire Arabian peninsula. This Imaam is honoured

in Turkey, Persia, Afghanistan, China, Japan and in all other countries. It is only in Islaam that wealth, family or tribe is not a consideration when choosing a leader. The criterion between good and bad in Islam is Taqwa and piety.

Whoever is testified to be true, will unanimously be accepted as the guide.

No'maan Abu Hanifa was from the Jaat tribe. He was not from the off-spring of Rasul (ﷺ), nor was his linage originally Muslim. He was neither a Sayeed nor a Sidiquee, Farooqi, Usmani, or Alaawi. He was also not a prince.

Today his status has reached such a height that when ever there is are court cases Shari arguments, then decisions are made and judgments are given according to the Hanafi law and people take pride and feel honoured when they are regarded as Hanafis.

I had originally intended to discuss the family of Imaam Saheb, but I have disgressed. Coming back to Imaam Saheb's grandfather, his name was changed to No'maan. His son's name was Thabit. Imaam Abu Hanifah or Imaam-e-Aazam's name was the same as his grandfather's (i.e. No'maan).

When Thabit (the father of Imaam Saheb) was born, Zawti (No'maan) presented him in the company of Hadhrat Ali (رضي الله عنه), and asked him to make duaa for him. This duaa had such an effect that his son (Abu Hanifah) becomes such a light whose rays reached the entire Muslim world. He was nurtured in the house of a trader and lived in comfort and luxury. When he reached the age of understanding then all this changed.

This was the era wherein all the great Sahabah of Rasulullah (ﷺ), began passing away.

Those that saw and sat in the company of the sahaba (رضوان الله تعالى عليهم) and who learnt about the teachings of Rasulullah (ﷺ), and about his walking, his talking, his method of perfoming Salaat, his dealings with his friends and his dear ones, and the advise he gave regarding one's relationship with one's neighbours, etc. and who were still alive were called the Tabe'een.

There were Tabe'een in Kufa, Basrah, Makkah Mukarramah and in Madinah Munawwarah. Kufa was a great city which had been inhabited by Hadhrat Umar Farooq (رضي الله تعالى عنه.) and Basra was also a great city over which he ruled.

Even in the galleys of Kufah, there were Madressahs and Islamic discussions in progress. Great Islamic Scholars used to impart knowledge of Qur'aan, Tafseer, Hadith and Jurisprudence. People used to come from far and wide to learn and they returned to other cities where they opened their own Madressahs.

Student kept on coming to acquire knowledge. It was not only from one Ustaad whom they received their knowledge from. If they came to Kufah and completed lesson from one ustaad, and heard about a more learned Aalim in Basra, then they proceeded to learn from him. If they then heard of an even more learned Aalim from Madinah Munawwarah, then they went there after Journeying for a few days to acquire more knowledge. It was such a time that every person was bursting with the desire to obtain knowledge of Deen. Imaam Abu Hanifah also had a strong attachment to knowledge.

HIS ACQUAINTANCE WITH KNOWLEDGE

On one occasion Imaam Saheb was on his way to the market. On the way he met Imaam Sh'abi, who was from amongst Kufa's famous teachers. He called Imaam Saheb and inquired from him as to who he was acquiring knowledge from. When Imaam Saheb replied that he was not acquiring Knowledge from anyone, Imaam Shaabi remarked in surprise, that a person of his calibre should be participating in the lessons of some Aalim as he was to become a senior personality. Imaam Shaabi found out that he was to become famous merely by looking at his face. Sheikh Saadi has stated beautifully:-

"You are such a person on whose head the stars of superiority and intelligence are shining."

Imaam Shabi recognised this star, and realised that Imaam Saheb was such a youth who will reach great heights.

Every matter has an appointed time. Even small matter have great results.

The statement of Imaam Shabi was retained. Imaam Saheb pondered over it even though he had not yet join any class.

Allah Ta'aala made it such that a woman came to Imaam sahib and inquired as to how a man can divorce his wife according to the Sunnat method. Imaam Saheb was unable to answer her. He then directed her to the house where Imaam Hamaad, a famous Aalim of the vicinity, used to teach. He also requested that she should explain the answer to him after receving it.

After being advised to participate in the lesson of an Aalim, and the subsequent question which he could not answer, made him restless and thereafter, he joined the classes of Imaam Hamaad.

Initially, Imaam Hamaad paid no particulars attention to him and treated him just as any ordinary student. The intelligent student of Imaam Hamaad used to sit on the right of him and the average students on the left. Imaam Saheb also sat on the left. However, after his potential become apparent, Imaam Hamaad treated him with special attention and respect.

Imaam Saheb was intelligent and possessed great potential. He excelled amongst all the others and reached such a position that once, when Imaam Hamaad had to go to Basra for a few days, he left Imaam Saheb as his Deputy.

Imaam Saheb also had other teacher in Kufa besides Imaam Hamaad. We have previously explained that Umar (رضي الله تعالى عنه) had conquered Kufa. Such progress was made in Kufa that senior Sahaba (رضي الله تعالى عنهم), who had learnt Deen directly from Rasulullah (صلى الله عليه وسلم) flocked to Kufa. Umar (رضي الله تعالى عنه) used to say that Kufa is the treasure house of Imaan. It had become so famous that any person who waned to know about any aspect of Deen – what is Halaal or Haraam – used to come Kufa. Mufassireen, Muhadditheen and Faqhis were all based in Kufah. Imaam Saheb also lived here. He was a wealthy person. You will be surprised to note that he acquired munificence and knowledge of Tafseer, Hadith, and Fiqah from ninety three great Scholars. He did not only confine himself to Kufa, but went to Basra as well in order to acquire Knowledge. He also went to Makkah and Madinah for gaining knowledge from the great scholars there.

Ataa bin Rabaa lived in Makkah. The news that he had met two hundred Sahaba (رضي الله عنهم) and had learnt Deen from them, reached Imaam Saheb. He therefore went to Makkah. At that time, Ataa was the authority on Deen in Makkah. Whoever wished to know a Mas'ala on some issue used to come to him. Even the government of the time recognised his potential. During the Haj period, it was announced that whoever desired a Shari ruling (Fatawah), should come to Ataa. He was the only one whose Fatwas were accepted. Nobody else was allowed to issue Fatawas.

When Imaam Saheb came to Ataa, he asked him what his beliefs were. Imaam Saheb replied: "I do not slander the pious predecessors, nor do I regard a sinner as a Kaafir, and I believe in Taqdeer". Upon hearing this reply, Ataa gave him permission to attend his lessons. Here, he was respected as much as with Imaam Hamaad. Ataa used to ask the other student to move in order that place could be made for Imaam Saheb.

Amongst his lectures in Makkah, was Ikramah (رضي الله تعالى عنه), who was the slave of Abdullah bin Abbaas (رضي الله تعالى عنه) the cousin of Nabi (ﷺ). Abdullah bin Abbaas (رضي الله تعالى عنه), after noticing Ikramah's piety, had spent much effort in teaching him Hadith when Imam Saheb went to Makkah, Ikramah was present there.

In Islam, even slaves had reached such high positions. The knowledge of Deen had elevated him to such great heights that our Imaam also become his student and considered it an honour to have done so. Great families acquired Knowledge from Ikramah رضي الله تعالى عنه in Makkah. He was the most learned in the field of Quraanic Sciences. No body could equal him.

After receiving sanads from the Ustaads of Makkah, Imaam Saheb proceeded to Madinah.Madinah is that place from which the light of Hadith spread throughout the world.

Maymoonah (رضي الله تعالى عنها), one of the wives of Nabi (ﷺ), had a slave called Suleiman. He was one of the seven most senior Ulema of Madinah. When Imaam Sahab reached Madinah, only two of these scholars were still alive. One was Suleiman (رحمه الله تعالى), and the other was Saalim (رحمه الله تعالى), who was the grandson of Umar (رضي الله تعالى عنه). These two were the only surviving scholars were still alive. People used to flock to them from far and wide. After participating in their lesson and qualifying, they opened their own Madressahs.

What a marvellous era it was! What tremendous fervour the people had for knowledge! Despite there being no means of transport, people underwent hardships and walked great distances to acquire knowledge of Allah and His Rasul (ﷺ).

Our Imaam Saheb learnt Hadith from both Suleiman and Saalim (رحمه الله تعالى) and acquired a Sanad. He also gained knowledge from Imaam Baaqir and Imaam Jaafar Saadiq (رحمه الله تعالى), both of whom hailed from the family of Rasulullah (ﷺ).

Although mention has only been made of Kufah, Makkah and Madinah, Imaam Saheb used to travel to other cities as well. He went out on besiness, but acquired knowledge from the great scholars of that area as well. In this manner his tutors numbered four thousand.

Imaam Saheb was so famous in his very lifetime that when he intended going to the Haramain, it was said that Iraq's greatest jurist, No'maan Abu Hanifah is

going to the Haramain. While he was passing other cities on his way, many people asked him for Fatwas or questions to remove their doubts. When the answer were given, they went away pleased.

IMAAM SAHEB WAS A TAABE'EE – A PERSON WHO SAW THE SAHABAH (رضوان الله تعالى عليهم)

As already mentioned earlier, a Tabe'een is a person who had the good fortune of having seen one of the blessed companions of Nabi (ﷺ).

Early in his life, Imaam Saheb was more occupied in trade. He did not pay much attention to Hadith and Fiqh. Therefore he did not relate any Hadith from the sahaba, although he had the honour of meeting them.

Approximately twenty Sahabahs رضوان الله تعالى عليهم passed away after the year 80 Hijrah, the year in which Imaam Saheb was born. From amongst the Sahaba, he met aabout ten to twelve of them.

Imaam Abu Hanifah was born in Kufah. After Umar (رضي الله تعالى عنه) conquered Jufah and Basrah, thousands of Sahaba flocked there. Three hundred were those who had taken the pledge under the tree during the Bait-e-Ridwaan, and were called "the men of the tree". These were the sahaba who had pledge allegiance to sacrifice their lives at Hudeybia. This pledge took place under a tree. Thus the name "the men of the tree".

Regarding these Sahaba, Allah Ta'aala mention in the Quraan that he is pleased with them. This is where the name Ridwaan comes from, since Allah had declared His Happiness and pleasure upon the

makers of this pledge. Nevertheless, Imaam Saheb holds the status of being a Tab'ee.

In this regard, another point worth mentioning is that Nabi (ﷺ) has stated: "The best and most superior are those who are in era. Then are those who come after them, and then those who come after them".

These three eras are regarded as the best by Nabi (ﷺ). He mentioned further that after this falsehood and deceit will become so common that people will give false evidence.

The three ears mentioned by Nabi (ﷺ) are firstly, the Sahaba (رضي الله عنهم), then those who saw them (i.e. the Taabe' een), and thirdly, those who saw the Tabe'een (i.e. the Tabe Taabe'een. May Allah Shower His special Mercies upon them, and through their intercession, upon us as well.

IMAAM HANIFA AND IMAAM MALIK.

Amongst the saints of Madinah was Imaam Malik, who was an Imaam of Hadith. He had so much of respect for Hadith, that whenever anyone came to listen to Hadith, he adosned fine perfumed clothing and sat on a platform, which had a beautiful carpet, and only then did he recite the Hadith.

Once, he was immersed in the recitation of Hadith when a scorpion which had gotten into his clothes stung him. He remained clam and continued. The scorpion continued to sting him in several places but he continued to remain still. He did not get up to shake off his clothes. When he was later questioned about this, he replied that he was not capable of such disrespect to the Hadith. The effect of the stings remained for a few days.

He was thirteen years younger than Imaam Abu Hanifah.

Knowledge and other benefits of Allah are common (for everyone). Whomsoever He wishes to enhance with it, He does so.

During one's studies, one should not look at who is the Aalim or what is his age. As stated earlier, Imaam Saheb obtained Ilm from such pious people who were slaves and he also presented himself in the company of Imaam Malik (رحمه الله), even though he was thirteen years elder than Imaam Malik. He sat in the Tashahud posture and listened to the teachings of Rasulullah (ﷺ) with great respect. Imaam Malik also respected him a lot.

Once he attened the gathering of Imaam Malik, Imaam Malik change his posture (which is a sign of respect). When Imaam Saheb left the gathering, Imaam Malik asked the people if they knew who he was. Then he explained: - "That was Imaam Abu Hanifah of Iraq, who has such ability that if he wishes to prove that this stone pillar – which stands before us – is made of gold, he can do so.

Even Sufyaan Thawri, the renowned saint who later visited was not respect as greatly as Imaam Saheb.

The reason for Imaam Saheb's going to Imaam Malik was because of Ilm, and this was the same reason for the respect he received. Illm was the criterion and not wealth and affluence.

RESPECT FOR USTAADS.

The respect shown towards other Ulema and saints by Imaam Saheb has already been mentioned before. Concerning his Ustaad Imaam Hamaad, from whom

he obtained the initial stages of Knowledge, he never stretched his legs in the direction of his house and nor did he established his own Madressah during his lifetime.

It was only after his demise, that he established his own Madressah. Initially, Imaam Hamaad's son took his place. When he left for Haj, then his seat was empty, and the people compelled Imaam Saheb to take his place. Then only did he do so.

After he took the place of his Ustaad, people flocked to him not only from Kufah, but from Damascus, Basra, Mawsal, Egypt, Yemen and Baghdad. People came to him to ask Mas'alas. His character was most noble. He never considered people for their wealth or influence. Besides being generous, he never asked anyone for his needs. He was also a very good lecturer. He explained every law so clearly that the listener easily understood and had his problems clarified. He rarely praised anyone and neither did he speak ill of any Muslim or enemy.

If any Muslim did not have faith in any Aqeedah, he neither tagged him as a Kaafir and neither did he pass a Fatawah of Kufr on anyone.

OWNER OF A FLOURISHING BUSINESS.

He was the owner of a business which made million. In those days, a certain type of cloth was made of silk, which was called "baftah" in Urdu and "khazzah" in Arabic. Cold: khazzah" was made from silk and yarn and hot "khazzah" was made from wool. This business was in operation since the time of his grandfather. He also had a factory in Kufah wherein

thousands of yards of silk was prepared yearly and exported to Persia, Arabia and Syria. He had agents in the bigger cities of Persia.

His factory was known to be a very safe place and the people's trust was stored here. It was like a bank and stored fifty million in trust at the time of his death.

He did not work on the basis of interest as is done today. This, he maintened even when he had a credit balance with anyone.

Once he was passing by a house on a hot day. At the front door, there was a tree. Someone suggested to him to take shade under the tree. He refused, saying that the owner of the house owned him some money, and he feared that the using of the shade it may amount to interest, for which he would be accountable. This implied that the extra benefit could amount to interest. (What a difference to the methods used to make those who are less fortune obligated to their benefactors as seen today!).

Of the many agents he had employed in various places was one by the name of Hafs bin Abdur-Rahmaan, who used to sell cloth. In one consignment of cloth, there was a flow and Imaam Sahab wrote to him and informed him of it and that he should inform the buyer of the flaw before selling it. It so happened that the agent forgot to do so and sold the cloth with out informing the buyer. The amount of the money thus made amounted to thirty thousand dirhams. When Imaam Saheb came to know about this, he was so saddened that he gave the whole amount in charity. This was the way in which he worked.

Once a women offered to sell some cloth to Imaam Saheb. When he inquired about the price, she quoted

him a hundred dirhams. He enlightened her that the cloth was worth five hundred dirhams and not only a hundred. He then purchased it for five hundred dirhams.

Such was his trade. It was neither deceitful nor harmful to anyone. Allah had blessed this business. Many a time, he forgave people who were indebted to him.

Once he was walking by when someone saw him and started running away. Imaam Saheb stopped him and asked him the reason for this. The person replied that it was due to shame since he owed the Imaam some money. Imaam Saheb then asked him how much it was and he replied that it was ten thousand. Imaam Saheb immediately forgave him and asked him not to concern himself with it thereafter.

IMAAM SAHEB WAS VERY MERCIFUL

Once he was sitting in the Masjid when someone fell down from an upper story. When he heard about it he was so overcome and sighed so loudly that the people nearby ran away barefooted out of fear.

So concerned was he for those who were injured that he visited them daily until they recovered.

RESPECT FOR HIS MOTHER.

Imaam Saheb's father had passed away in his youth but his mother was still alive, and she was a great follower of a certain scholar / orator. So much so that she referred any query she had to him instead of Imaam Saheb.

He would take her to the Orator while she rode upon the conveyance and he walked beside it.

The Scholar used to ask: "O Imaam, what status do I hold that gives me the authority of explaining a Mas'ala before you". Imaam Saheb replied that this was the request of his mother. The scholar then modestly gave the answer. At times Imaam Saheb used to explain what answer he should give to his mother.

PIETY AND ABSTINENCE

Imaam Saheb used to conduct lessons at the time of Fajr. In the summer months he used to rest after the Zuhr salaat. He began teaching again after Asr. The remaining the he spent visiting the sick and assisting the poor.

From Maghrib to Esha he resumed lesson again. Most of the time between Esha and Fajr was spent in Ibaadat and the performance of Nafl salaat. He wept whenever he read an aayat on punishment. Once the Imaam of the Masjid read the aayat: -

"Do not think Allah is unware of the action of the oppressor".

On hearing this, Imaam Saheb's entire body trembled. While perfoming the Nafl salaat he used to weep when reciting the aayats concerning the torments/hardships of the day of Qiyaamat. This weeping would at times last until the morning. This is the manner in which he passed the night. He used to complete the entire Quraan in the Nafl salaat during the night. While reading, he wept so loud that his voice used to sometimes reach the neighbours. His heart also trembled while reading.

Once while Imaam Saheb was managing a business, his assistant mentioned: - "May Allah grant us Jannat." On hearing this he wept so much that he had to place a towel on his face and turn away.

The following day he told the assistant that: "O brother, we are not worthy of desiring Jannat. If will be Allah's great favour upon us if He just saved us from His Wrath and punishment."

Umar (رضي الله عنه) used to also say: "If, on the Day of Qiyammah, I am not taken to task, nor am I given any recompense, then too, I will be pleased".

A UNIQUE QUESTION.

On one occasion, there was a gathering of many senior Ulmah. Imaam Saheb was also present. One person asked a question. He said:-

"A few people were sitting together. A snake came and fell upon one of them. He jerked the snake fell upon the next person. Similarly, the snake was jerked and fell upon the next person until it reached the fourth and final person, whom it bit and this person died as a result. The question is, who is responsible for the blood money?".

One of the Ulema answered and said that all three of the remaining people should pay the money. Another remarked that the first person is responsible. The Ulemah continued discussing in this manner while Imaam Saheb smiled and sat back. Then the remaining Ulemah remarked that Imaam Saheb should give his opinion on the matter. His answer was: -

"When the first person threw the snake on the second, it did not bite him, and the first person is therefore free from responsibility. Similarly the second person is also free. Then third person threw it on the fourth, who was bit by the snake. The question arises whether the snake bit the forth person immediately or after a while. If it bit him immediately, then the third

person will be liable to pay. If it bit him after a while, then no one will be liable since, in this case he had enough time to defend himself and to remove the snake as the other had done, and was therefore bit by his own negligence.

The Ulemah reached a consensus on this view and remarked at how complete was Imaam Saheb's intellect and understanding.

Renowned people who lived during the era of Imaam Saheb used to say that if the intellect of half the world was put on one side of the scale and the intellect of Imaam Saheb was put on the other side, the latter will outweigh the former.

THE STUDENTS OF IMAAM SAHEB.

Just as his teacher, his student also numbered in the region of four thousand. Today, just as we have colleges and universities in the larger cities in which thousand of students are taught, so too were the lessons of Imaam Saheb.

He had a special gathering in which his senior students participated. Questions and problems were posed and everybody could express their views freely. Most of the time, after such a discussion, a consensus was reached on one particular view. These are the very views which are noted in our books of Fiqh and upon which practice.

There were difference of opinion on certain issues. These are also noted in the books.

Those who benefited from these gatherings, later became judges in different cities and in this manner, Imaam Sahebs students were widely spread in different areas.

IMAAM ABU HANIFAH'S ADVICE AND GUIDENCE WHICH IS BENEFICIAL TO ALL STUDENTS

Imaam Abu Yusaf was one of the most outstanding students of Imaam Abu Hanifah (رحمه الله). During the era of the Abbaasi caliphs, he became the Supreme judge of Baghdad.

Imaam Hanifah wrote and sent a guide to him, in which he said: "If any innovation comes in to the Shariah, then proclaim its falsehood openly".

Donot be influenced by the status or the influence of the person doing so. Whoever proclaims the truth, Allah will be his helper. Even if the king says something incorrect, it is your duty to tell him the right thing. Do not let him go astray. One should avoid mixing with the wealthy and one should not sit in the bazaars nor eat and drimk on the streets or in the Masjid.

When a question is asked, then give only the answer and do not say irrelevant things.

Do not give an answer until you are not certain about it, and until you have proof for it.

If you have to converse with anyone, then do not get angry while doing so.

When walking in the street, then do not look this way and that.

By sitting in the company of the common people, one may become helpless and speak a lie.

Consider Trust and Piety in everything.
As soon as the Azaan is heard, proceed to the Masjid, and prepare for salaat.

Recite the Qur'aan daily.

Do not narrate the faults of your neighbours to others.

Unless the people insist, do not lead the Salaat.

He used to say that person who seeks Deeni Knowledge for the sake of this world, this Knowledge will never find place in his heart. Some body once inquired from him as to how the great wealth of Ilm became easy for him. He replied that this was so because of two things. One is effort and the other is gratitude. Whenever he understood anything, he did not attribute it to himself, but he expressed gratitude to Allah, and understood it to be the Blessing of Allah.

What we should realise is that the mind works correctly and incorrectly. It's working perfectly is from Allah, therefore no amount of gratitude is sufficient for this blessing.

RECOMMENDATORY LETTER

Once a student came to Imaam Saheb with a recommendatory letter to be entered into his lessons. Imaam Saheb told him that there is no recommendation in Ilm and it is the duty of the Ulemah to teach other what they know.

WHO SPOKE FIRST

A person, after having an argument with his wife, angrily took an oath that he would not speak to his wife until she spoke to him. His wife was also very hot-headed and she also took an oath that she will not speak to him until he speaks to her.

After a while, they began to regret their promises and went to Sufyaan Thawri (رحمه الله) - who was a great scholar and a saint to enquire about their fate. He

advise the man that he has to pay Kaffaarah (atonement) for breaking the promise. The person was grieved and came to Imaam Abu Hanifah (رحمه الله تعالى), to show him a solution which would remove his difficulty.

After hearing the incident, Imaam Saheb told him to go back to his wife and continue speaking to her without giving Kaffaarah.

When Sufyaan Thawri heard about this, he became angry and questioned Imaam Saheb as to why he had shown the incorrect Mas'alah.

Imaam Saheb then called the person and asked him to renarrate the story. After hearing the story once more, Imaam Saheb again stated that if they talk they do not have to pay Kaffaarah. He then explained that when the women took her oath, she had already started speaking, so if the man spoke, he will not break any promise.

Sufyaan (رحمه الله تعالى) realised his error and admitted that which Imaam Saheb had understood so quickly, he had not.

CHANGE OF RULE.

During the early days of Imaam Saheb's life, the Bani Ummayyah ruled, and it was in this tribe that Yazid was born, whose soilders had martyred Imaam Hussein (رحمه الله تعالى). Towards the latter period of his life, the Abbaasis took over.

They established themselves in Baghdad and built huge palaces all over. It was also during this period when Mansoor Abbasi sent for Imaam Saheb and put him through agreat difficulty.

Mansoor had sent for Imaam Saheb and asked him to present himself immediately at the Daarul-Khilaafah.

When he reached the palace, they welcomed him saying that he was the greatest Aalim in the world.

When Mansoor asked him from whom he had obtained his Knowledge, he named his Asaatiza and he also told them that his chain of knowledge reaches the Sahabah (رضي الله تعالى عنهم). Mansoor then requested Imaam Saheb to become the judge. He flatly refused this post, saying that he was unworthy of it. Mansoor got angry and told him that he was a liar, whereupon Imaam Saheb asked him how a liar can become a judge. He also told him that he was an Ajami and that the Arabs will not like his leadership. Mansoor refused and said that Imaam Saheb will have to accept the Judge's post.

It carried on until Mansoor threw him (Imaam Saheb) in jail. He was happier to be in jail than to accept the arduous task requested of him, and it was in this jail that he became ill and passed away.

When the news of his death leaked out, then the Baghdad overflowed with people and the Janazah had to be performed six times after his burial. For days after this, people came to his grave and perfomed janazah.

THE MAIN REASON.

Imaam Saheb only used an excuse for not becoming the judge. The main reason was that he was against the system of the government and the way in which they came into power. The opposing of a great saint was dangerous to the government of Mansoor.

Imaam Saheb merely used the propaganda as an excuse and Mansoor only wanted to raise his status, but Imaam Saheb did not want it to be so. Rumours also have it that Imaam Saheb was poisoned in jail.

CONCLUSION.

Noman's father explained to him what a hanafi is, from this we can judge what a saint this great man was, whose rulings we follow.

Name	Born	Passed Away	Age
Imaam Abu Hanifa (رحمه الله تعالى)	80 A/H	150	70
Imaan Malik (رحمه الله تعالى)	90 A/H	179	89
Imaan Shaafi (رحمه الله تعالى)	150 A/H	204	54
Imaan Ahmed Bin Hambal (رحمه الله تعالى)	164 A/H	241	77



STATUS OF IMAM AZAM ABU HANIFAH NU'MAN BIN THABIT (رحمه الله تعالى)

By:

Hazrat Moulana Mufti Muhammad Ashiq Ilahi Saheb Bulandshari Madani

IMAM ABU HANIFAH

Birth 80 (A.H – Death 150 (A.H)

Imam Azam Abu Hanifah (رحمه الله تعالى) the faqih (jurist of Iraq, whose name was Nu'man bin Thabit (رحمه الله تعالى) was a resident of Kufa. He met Hazrat Anas bin Malik (رحمه الله تعالى) on many occasion when the latter visited kufa. Imam Saheb (رحمه الله تعالى) obtains his knowledge in Jurisprudence fom Hamad bin Sulayman and other Jurists. His narrators were Waq'i (bin Ajrah), Yazid bin Haroon, Abu Asim Muhaddith Adbur Razzak (Saheb-e-Musannaf) and many others. He was a pious and practising Alim and very constant in Ibadaat. He did not accept any gifts from the king but earned his living through a business in which he was self-employed.

IMAM SAHEB (رحمه الله تعالى) BEING A TABI

Imam Saheb (رحمه الله تعالى) visited the highly esteemed and honoured Sahabi Hazrat Anas bin Malik (رضي الله تعالى عنه) on many occasions. Thus Hafiz Ibn Hajar stated that that Imam Abu Hanifah (رحمه الله تعالى) was considered to be among the group of Tabe'een. This privilege was not accorded to any of his conatemporaries and pious ulma such as Imam Azaai (رحمه الله تعالى) in Syria, Imam Sufyan Thuri (رحمه الله تعالى) oin Kufah, Imam Malik

(رحمه الله تعالى) in Madina, Imam Muslim bin Khalid (رحمه الله تعالى) in Makkah and Laith bin Sa'ad (رحمه الله تعالى) in Egypt. (Taba'ted Assafihu pg.6)

THE TUTORS OF IMAM SAHEB (رحمه الله تعالى)

Imam Saheb (رحمه الله تعالى) learned from over 4000 Tabe'een tutors. (Narrated by Shafi Alim Muhammad bin Yusuf Salehi in "Udatul-Jamani" .pg.183).

Among the Imam Sahebs (رحمه الله تعالى) tutors was the greatest chief of the Tabe'een Amr bin Shuraheel Kufi Shab'I who had the privilege of meeting 500 Sahabah (رضي الله تعالى عنهم) (Tazkiratul Hufaaz, pg. 79-81).

Imam Saheb (رحمه الله تعالى) also learned from Ataa bin Rabhaa who had the privilege of meeting over 200 Shabah (رضي الله تعالى عنهم.). (Tahzeebul Taheeb, vol 7. pg- 200).

STUDENT OF IMAM SAHEB (رحمه الله تعالى)

Imam Shaeb (رحمه الله تعالى) had numerous students.

Imam Saheb (رحمه الله تعالى) had student of such a high calibre which other Imams after him did not. (Imam Salehi Shafi'i in Uqwadul Jaman, pg 183).

Imam Salehi states in the 5th chapter of his Kitab Uqdatul Jaman that Imam Saheb (رحمه الله تعالى) taught Fiqh (Jurisprudence) and Ahadith too many student in Makkah, Madinah, Damascus, Basrah and Jazhira. He further states that the important students numbered 800 and mentions their names and detailed. (pg 88-158).

Sheikh Ali bin Sultan Muhammad Al-Qadri mention in his book "Manqib Imam Azam" the names of the students of Imam Saheb (رحمه الله تعالى) numbering

approximately 150. Thereafter he mentioned that the status of Qaradri, a student of Imam Saheb (رحمه الله تعالى) briefly. Qaradri mentioned the names of 730 student of Imam Saheb (رحمه الله تعالى) who were the Ulama of the era of Imam Abu Hanifah (رحمه الله تعالى). May Allah Ta'ala grant them an excellent reward in the Akhirat.

IMAM SAHEB'S (رحمه الله تعالى) STATUS IN KNOWLEDGE OF AHADITH

Khalifa bin Ayyoob has stated that knowledge was transmitted from Allah to Muhammad (ﷺ) From Muhammad (ﷺ) it was transmitted to the Sahaba (رضي الله تعالى عنهم), from the Sahaba (رضي الله تعالى عنهم) to the Tabe'een, from the Tabe'een to Imam Abu Hanifa (رحمه الله تعالى) whether one likes it or not. (Tarikh Baghdad vol. 13, pg. 336).

Abu Muti'ee states that Imam Abu Hanifa (رحمه الله تعالى) stated:"I went to Ameerul Mu'mineen Abu Jaffer. He asked me "O Abu Hanifah, from whom did you obtain Ilm?" Imam Saheb (رحمه الله تعالى) replied : "From Hamadan Abi Sulayman, from Ibrahim (Nikhi), from Hazrat Umar(رضي الله تعالى عنه), Hazrat Ali bin Abi Talib (رضي الله تعالى عنه), Abdullah bin Ma'sood (رضي الله تعالى عنه), Abdullah bin Abbas (رضي الله تعالى عنه) and various elderly Sahabah (رضي الله تعالى عنهم)" On hearing this, Abu Jaffer said: "Excellent you have obtained Illm from reliable personalities, Oh Abu Hanifah. These are pure, clean and bleesed personalities. May Allah's mercy be upon them."(ibid vol. 13, pg 339).

Mas'ar bin Kidam said: "We learned together with Imam Saheb (رحمه الله تعالى). He was above us. We competed with him in piety and he was ahead of us. Then we competed with him in Jurisprudence and you know his status." (Uqqadal Jaman, pg 196).

Isra'il said: "There is a person in Nu'man who understands Ahadith so well that no other person can be better him and in the jurisprudence of Ahadith there is no other person who is as well-acquainted as he is." (Tarikh Baghdad, Vol, 13, pg 339).

Imam Abu Yusuf (رحمه الله تعالى) said: "I have never met anyone who knows and understand the meaning of Ahadith more than Imam Abu Hanifah (رحمه الله تعالى) and he also knows more authentic Ahadith than myself."

Imam Abu Hanifah (رحمه الله تعالى) had the knowledge of Ahadith and he was an Alim in the Science of criticism of the narrators of Ahadith (its narrations, text etc.) and his opinion is readily accepted." (Ibid pg 168).

Abdullah bin Dawood has stated: "It is Wajib (compulsory) upon the Muslims to remember Imam Abu Hanifah (رحمه الله تعالى) in their dua as he is responsible for the protection of Ahadith and Fiqh." (Tarikhul Baghdad, Vol. 13, pg 3344).

Sufyan Thauri was of the opinion that that when Imam Saheb (رحمه الله تعالى) mounted on the conveyance of Ilm, he was sharper than the point of an arrow. He mentioned that by Allah he was the peak of Ilm, one who stayed away from the prohibitied and who followed his city dwellers (i.e the opinion of the concencus of the elders). He only accepted the authentic Ahadith of Rasulullah (ﷺ) from reliable narrators. He had a good knowledge of the abrogated and nonabrogated Ahadith. He based his action on the action of Rasulullah (ﷺ) and classified his Mazhab on what the Ulama-e-Haq of Kufa followed. (Uqadul Jaman pg. 191).

Makki bin Ibrahim is of the opinion that Imam Abu Hanifa (رحمه الله تعالى) was the greatest Alim of his era. (Ibid. vol, 13. pg 345).

Yahya bin Nasr bin Hajib States: "I heard Abu Hanifah (رحمه الله تعالى) say that he had caskets of Ahadith from which he has taken out a few that has great benfits". (Munaqib Abu Hanifah from Moofi Makki, pg 85).

Husain bin Zyad states that Imam Saheb (رحمه الله تعالى) has narrated 4000 Ahadith 2000 from his Ustad (Tutor) Hamad and the other 2000 from other Masha'ikh. (Ibid. pg 85).

Imam Abu Hanifah (رحمه الله تعالى) selected 40,000 Ahadith from "Kitabul Ashaar". (Ibid pg 84).

THE STATUS OF IMAM ABU HANIFAH (رحمه الله تعالى) IN FIQH (JURISPRUDENCE)

Waqi' bin Jarah, the tutor of Imam Abu Hanifah (رحمه الله تعالى) states: "Up to today I have not met anyone who is a greater jurist on Fiqh and who performs his Salaat so diligently than Imam Abu Hanifah (رحمه الله تعالى)." (Ibid vol. 13 pg 345).

Imam Shafi, (رحمه الله تعالى) stated: "Anyone who wants to qualify in Fiqh, should hold onto Abu Hanifah (رحمه الله تعالى) and his student since they are all Ulema in Fiqh of Imam Sahab (رحمه الله تعالى)". (Ibid vol 13 pg 346).

Imam Shafi' (رحمه الله تعالى) also said: "The Alim who has not studied the Imam Saheb's (رحمه الله تعالى) books cannot be a proper Alim or Jurist and the Imam Sahebs (رحمه الله تعالى) opinion is candid". (Uqadul Jaman, pg 187).

Yazid bin Haroon stated: "I write the Ahadith of Imam Malik (رحمه الله تعالى) for he is an expert in judging the narrators, but Fiqh is the Science of Imam Abu Hanifah (رحمه الله تعالى) and his students, whilst the knowledge of inheritance has been created for them." (Ibid pg 194).

Nasr bin Shamil has stated that the Ulama were neglectful in Fiqh. Imam Saheb (رحمه الله تعالى) made them aware of it and openly lectured and preached on it. (Tarikh Baghdad, vol 13 pg 346).

Abdullah bin Abi Ja'fer Arazi narrates from his father: "I have not met a better Faqhi and a more pious person than Imam Saheb." (Ibid vol 13 pg 339).

Ja'fer bin Rabi' stated: "I lived with Imam Saheb (رحمه الله تعالى) for five years. I have not met any person who is more calm than Imam Saheb and yet when questioned on any mas'ala (law) on jurisprudence, he would elobrate so much as if a valley has flooded" (Ibid vol 13 pg 347).

Jarir's said: "When anyone questioned Imam Amiss on any delicate mas'ala, then he would refer them to Imam Saheb (رحمه الله تعالى). (Munaqib Abi Hanifah and Wasahibah of Imam Zabr pg 18).

Abdullah bin Mubarak mentioned that if it is essential to have an opinion cencerning Hadith, then Imam Malik's Sufyan's and Abu Hanifa's opinion are accepted, but Abu Hanifah (رحمه الله تعالى) is more intelligent and has deeper understanding from among the three and as faqih he is superior between the three of them. (Ibid pg 19).

Imam Salch mentioned in Uqdal Jaman that Imam Abu Hanifah (رحمه الله تعالى) is the first faqih who codified Fiqh and gave it sequence in science and then Imam Malik (رحمه الله تعالى) followed suit in his "Muwwatta". No other person did this work before Imam Abu Hanifa (رحمه الله تعالى).

HIS CONSULTATIVE COMMITTEE (ALL HIS DECISIONS WERE TAKEN AFTER CONSULTATION)

Imam Saheb (ﷺ) based his decision on Shura (mutual consultation). He would not regard himself as having any prerogatives over others in making a decision. He would direct his efforts in deliberating with his students by making the aware of all the mas'alas and laws and guiding them towards the protection and upliftment of the deen of Islam and the Rasul of Allah (ﷺ) and also towards the welfare of the Muslims. He sought the opinions of his students and expressed his view on the mas'ala. When agreement was reached in their deliberations (at times after a month) concerning the mas'alas, and with its acceptance by the Ulama, Abu Yusuf would a note in the Usul (principles). In these circumstances, the principles of a mazhab whose principle are based on Shura are closer to correctness and authenticity and the heart is more inclined towards it in steadfastness, peace and contentment in comparison to a mazhab which is based on the view of an individual. (Munaqib Abu Hanifah of Karuri pg 57).

Asad bin Farhat states that there were 40 person who compited the kitabs in the mazhab of Imam Saheb and ten of them were from the Muqaddameen (scholars of the first era) i.e Abu Yusuf, Zafar bin Huzail, Dawood Tahi, Asad bin Umar, Yahya bin Khalid Samti, Yahya bin Zakariya bin Abi Zahid. From among these, Yahya Sahib was involved in writing for a period of thirty years.

Asad bin Farhat stated that Asad bin Umru stated that the student of Imam Abu Hanifa (رحمه الله تعالى) brought (produced) various replies to a question to Imam Saheb (رحمه الله تعالى). Their replies would be very similar to his. Imam Saheb (رحمه الله تعالى) would deliberate with them for three days after which would writedown the conclusion. (3 days for the deliberations was the average. There were time when the deliberations would carry on for months). (Ibid pg 12).

Samiri narrated that Ishaq bin Ibrahim claimed that the student of Imam Saheb (رحمه الله تعالى) would cautiously discuss every mas'ala with him. When Aafian bin Yazid was not present Imam Saheb (رحمه الله تعالى) would request to hold back the deliberation until the arrival of the former. On his arrival, if consensus was reached, he would request that the mas'ala be written down and if not, then he would forbid it to be written down. (Ibid pg 12).

Imam Saheb (رحمه الله تعالى) compiled thousand of laws. There are at least 83,000 laws from which 38,000 concern Ibadaat and the balance are on various other topics. (Munaaqib Abu Hanifah of Karuri pg 162).

THE UNDERSTANDING AND INSIGHT OF IMAM SAHEB

Yazid has stated that he has not met a person who is more pious and who has greater insight than Imam Saheb (رحمه الله تعالى). (Tazkiratul Haffaz vol 3 pg 338).

Imam Malik bin Anas was asked if he ever met Abu Hanifah (رحمه الله تعالى). He replied affirmatively saying that Imam Saheb (رحمه الله تعالى) was such a person that if he said that a pillar was made of gold, he would substantiate it. (Tarikh Baghdad vol 13 pg 338).

Kharaj bin Mas'ab is of the opinion that he has met thousands of ulama, but among them there only three or four who has insight. Imam Saheb (رحمه الله تعالى) is one of them. (Ibid vol 13 pg 346).

THE IBADAAT OF IMAM SAHEB (رحمه الله تعالى)

Sufiyan bin H'inah is of the opinion that there is no one else who performed more namaaz in Makkah during his era than Iman Saheb (رحمه الله تعالى). (Ibid vol 13 pg 353).

Abu Muta'i states that when he was in Makkah, he always found Imam Abu Hanifah (رحمه الله تعالى) and Sufyan perfoming tawwaf. (Ibid vol 13 pg 353).

Abu Asam al Nabiel is of the opinion that Imam Saheb (رحمه الله تعالى) was called a peg (nail) due to his stead fastness in Salaat. (Ibid vol 13 pg 345).

Khas bin Abdur Rahman states that Imam Saheb (رحمه الله تعالى) made Ibadat through out the night and in a single rakaat he would complete reciting the Qur'an. This was his habit for a period of thirty years (Ibid vol 13 pg 345).

HIS FEAR OF ALLAH

Yazid bin Kimyat states that Imam Saheb (رحمه الله تعالى) had great fear of Allah Ta'ala Once Ali bin Husain Ma'zoon lead the Esha Salaat reciting Izza Zul Zilat". Imam Saheb (رحمه الله تعالى) was also in the congregation. On completion of the Salaat and after the congregation dispersed, he found Imam Saheb (رحمه الله تعالى) sitting deep in thought and breathing heavily. (Ibid vol 13 pg 357).

Qasim bin Mu'een stated that one night Imam Saheb (رحمه الله تعالى) was perfoming Salaat. When he came to

the verse, A R A B I C, he started crying and weeping bitterly and it carried on for a long time. (Ibid vol 13 357).

Wak'ee (bin Jarah) ststed after taking an oath in the name of Allah that Imam Abu Hanifa (رحمه الله تعالى) was highly trustworthy, had excessive piety in his heart. He preferred Allah's pleasure to any other pleasure. If he had to bear the sword for Allah's pleasure, he was ready for it (Ibid vol 13 pg 358).

HIS DEVOTION, RIGHTEOUSNESS AND PIETY

Makki bin Ibrahim is of the opinion that he sat among the people of Kufa and he did not find any person more righteous than Imam Azam Abu Hanifah (رحمه الله تعالى). (Ibid vol 13 pg 358).

Abdullah bin Mubarak made a similar statement. (Ibid vol 13 pg 359).

Yahya al-Qatan expresses under oath that he had the privilege of living with Imam Saheb (رحمه الله تعالى) and obtaining Ilm from him. Whenever he looked at the face of Imam Saheb (رحمه الله تعالى), he felt that this person feared Allah. (Ibid. vol 13 pg 352).

Abdullah bin Mubarak stated that he inquired from Sufyan Thuri the reason for Imam Saheb (رحمه الله تعالى) detesting backbiting so much that he has not even found Imam Saheb (رحمه الله تعالى) backbiting about his enemies. Sufyan Thuri replied that since Imam Saheb (رحمه الله تعالى) was an extremely wise person, he did not want to diminish his reward by backbiting. (Ibid 13 pg 363).

Abdullah bin Mubarak has also stated that Imam Saheb (رحمه الله تعالى) was the most trusted person among the people. The king told him to either accept the keys to the treasury or his punishment. Imam Saheb

(رحمه الله تعالى) preferred the punishment of the King than the punishment of Allah. (Ibid pg 243).

Hussain bin Saleh stated that Imam Saheb (رحمه الله تعالى) was extremely pious and abstained from anything that was Haraam. He would discard many Halal things if he doubted them. He has not met another faqih besides Imam Saheb (رحمه الله تعالى) who protected his nafs and Ilm. All his preparations were for his grave (Ibid pg 339).

Suhail bin Muzaham stated that he has not seen anything else besides a sleeping mat whenever he went to the house of Imam Saheb (رحمه الله تعالى). (Ibid pg 341).

THE HABITS OF IMAM SAHEB (رحمه الله تعالى)

Mujalah stated that he was with Haroon Rashid (caliph) when Imam Abu Yusuf came there. Haroon Rashid asked Imam Abu Yusuf to tell him the character of Imam Abu Hanifah (رحمه الله تعالى) Imam Abu Yusuf replied that he found Imam Saheb (رحمه الله تعالى) to keep himself far away from the things made Haraam (forbidden) by Allah, he distanced himself from the government, he was always calm, he was always in deep thought, he would not discuss any thing non-sensical, if he was asked a mas'ala he would reply if he had the answer and if he did not have the answer, he would research on them, he was the Ameerul Mu'mineen who protected his nafs and Ilm, he stood aloof from anyone except the honourable people. On hearing this Haroon Rasheed mentioned that this is the character of the righteous. (Munaqib Abi Hanifah of Hafiz Zakhi, pg 9).

Fazail bin Ayaaz stated that Imam Abu Hanifah (رحمه الله تعالى.) was a person of jurisprudence. Due to his

studies in jurisprudence and piety, he was famous and wealthy. He spent on the needy ones coming to him. He was always engrossed in obtaining Ilm and making Ibadat in the night. He was very calm and spoke little. However, if he was asked a mas'ala on Halal and Haraam, he would respectfully prove the matter with Haqq (truth). He detested the kings' wealth. (Tarikh Baghdad, vol. 13. pg. 340).

Shuraik Qazi narrated that Imam Saheb (رحمه الله تعالى) was of a quite disposition, in contemplation and concerned. He had a deep comprehension for jurisprudence and was excellent at deliberations. He was a guardian of his students and if they were poor, he would enrich them and spend on their families education. When they would complete their studies, he would tell them they had achicved the "original wealth", hence they could recognise the difference between Halaal and Haraam. He was very wise and would rarely associate with people. (Uqatul Jaman, pg. 206).

IMAM SAHEB'S (رحمه الله تعالى) NIGHT AND DAY

Imam Zafar (رحمه الله تعالى) stated that he lived for over tweny years with Imam Saheb (رحمه الله تعالى). He never met anyone so well-wishing, generous, compassionate and helpful to people. He gave himself as Wakf for the cause of the Deen of Allah Throughout the day he was engaged in the expounding on the mas'alas and replying to questions. When the gatherings would disperse, he would visit the sick, join the janaza gathering, assist the destitute, have social contact with his brethren. In the nights he would make ibadaat, perform Salaat and recite the Qur'aan. This was his pattern of living till his demise. (Ibid pg 208).

HIS IMAAMAT AND PIETY

Imam Abu Dawood Sajathani (Saheb of Sunan) stated that Allah had mercy on Malik, Shafi'I and Abu Hanifa as they were all the Imams of their era. (Allantaka of Ibn Abdul Basr, pg 32).

Hafiz Zahbi has recorded the above statement of Abu Dawood in his Kitab Tazkatul Hufaaz, vol. 1, pg. 169 and mentioned that only the Imam Saheb's (رحمه الله تعالى) name has been mentioned.

Abdullah bin Mubarak stated that one should only make Taqleed on this Imam Saheb (رحمه الله تعالى) for he was righteous, reliable, pious and Ilm jurist expounding his knowledge with insight, clear understanding and piety and no one else could do likewise. (Munaqib Abi Hanifah of Kardawi. Pg 46).

Mas'ar bin Kidam stated that he is certain that whoever made Abu Hanifa (رحمه الله تعالى) between himself and Allah, will have no fear and there will be no exceeding of limits in his life. (Tarikh Baghdad, vol 13 pg 345).

Yahya bin Mu'een stated that he heard Yahya bin Saeed bin Qatan discussing that he did not speak lies on Allah and that he did not find anyone who had a better opinion that Imam Saheb(رحمه الله تعالى) and therefore he would (in most laws) follow Imam Saheb. (Ibid vol 13 pg 354).

Yahya bin Mu'een also stated that Yahya bin Saeed would refer to the people of Kufa for Fatwaa (legal rulings) and from amongst their opinions the Fatawa of Imam Saheb (رحمه الله تعالى) was preferred and from his companions his opinion would be followed. (Ibid vol 13 pg 346).

Yahya bin Mu'een has also stated that he did not find anyone more superior than Wak'ee (bin Tarah) who would sit facing the Qiblah, learn Ahadith, make after

Ibadat in the night, keep fasts and give fatwas as per Imam Abu Hanifa's (رحمه الله تعالى) tact and obtain Ilm from Imam Saheb (رحمه الله تعالى) Yahya Bin Saeed Qattan qould also give the fatwa on the fatawa of Imam Saheb. (Ibid vol 13 pg 470).

Yahya bin Mu'een has also stated that according to him the Qiraat of Hamza and Fiqh of Imam Saheb (رحمه الله تعالى) are reliable, hence he found the people following them (making their Taqleed). (Ibid vol 13 pg 341).

THE GENEROSITY OF SAHAB (رحمه الله تعالى)

Qais bin Rab'ee has stated that Imam Saheb (رحمه الله تعالى) had sent money to Baghdad for provision of life be bought and forwarded to Kufa. From his annual profit he would buy general living requirements such as food, liquids, clothing etc. for his Ahadith and Fiqh students. The balance of the profits would be given to them in cash by telling them to spend it on their necessities and praise Allah and that it is not from him but a favour from Allah through his action. (Ibid vol 13 pg 360).

Hafiz bin Hamza Quraishi stated that Imam Saheb (رحمه الله تعالى) was in a habit of inquiring about any person who would come to his gatherings (without any intention or cause) after he has left. If the person had any needs, he would fulfil them or if he was ill, he would visit him and fulfil his requirements. (Ibid vol 13 pg 360).

Qais bin Rab'ee narrated that Imam Saheb (رحمه الله تعالى) had a pious, jurisprudic and praiseworthy personality. Whenever a needy person came to him, he would fulfil his requirements. He would spend much on his friend and family. (Ibid vol 13 pg 360).

HIS DEMISE AND LEAVING FOR THE WORLD OF MERCY

Khatib and Abu Muhammad al-Harsi narrated that Abu Jafar Mansuri called on Imam Saheb (رحمه الله تعالى) from Kufa to Baghdad and told him that he wanted Imam Saheb (رحمه الله تعالى) to become a Qazi (judge) so that the judge in other cities would also be subjugated to his rulings. Imam Saheb (رحمه الله تعالى) gave an excuse and respectfully declined to accept the offer. Due to this he was imprisoned and it was ordered that he be taken out daily and whipped so severely that the lashes left impression on his body, blood would flow down his feet whilst taken back to prison. He was rationed in his food. This carried on for a period of ten days, being taken out and whipped 10 times. On being whipped, he would weep and make dua abundantly. Five day later he passed away (may Allah's blessing be upon him).

Abu Muhammad Harthi reported to Naeem bin Yahya that Imam Saheb (رحمه الله تعالى) was martyred in a foreign land by being poisoned.

Abu Hasan (Azadi) has narrated that when death drew near, Imam Saheb (رحمه الله تعالى) fell in Sajda and passed away therein. All historians are unanimous that he died in 150 A.H (Uqadul Jaman, pg 357-359).

Khaib Baghdadi stated that the correct view is that ImamSaheb (رحمه الله تعالى) died in prison. (Tarikh Baghdad vol 13 pg 238).

Ismail bin Saleem Baghdadi is of the opinion that Imam Saheb (رحمه الله تعالى) was beaten because he declined the offer of the post of a Qazi, but he would still not accept the post. He has stated that whenever Imam Ahmad bin Hambal (رحمه الله تعالى) thought of Imam

Saheb (رحمه الله تعالى), he would burst out crying and make dua for Imam Saheb. This happened at the time when Imam Ahmad bin Hambal (رحمه الله تعالى) was meted out with the same treatment, i.e when he was beaten. (Ibid vol 13, pg 337).

May Allah Ta'ala shower his choicest mercies on this high standing (powerful) jurist, worshipper, large hearted helper, pious and sincere Imam.

IMAM YUSUF ANSARI (رحمه الله تعالى)

Birth: 113 AH Demise: 182 AH

Jurist of Iraq, Imam, Alim, Qazi, Abu yusuf Yakoob bin Ibrahim Ansari Kufi (رحمه الله تعالى) was a student of Imam Abu Hanifa (رحمه الله تعالى) who obtained his Ilm from Hisham bin Urwah, Abu Ishaq bin Shaibani, Ataa bin Asiaab and their contemporaries such as jurist Muhammad bin Hassan, Ahmad bin Hambal, Bashri bin Walid, Yahya bin Mu'een, Ali bin Jaeed, Ali bin Muslim Tausi, Umar bin Abi Umar and many others. When he began his studies, his father was very poor. Imam Abu Hanifa (رحمه الله تعالى) would assist him a 100's of dirhams.

Abbas Yahya bin Mu'een stated that Imam Abu Yusuf was a scholar of Ahadith and sunnat. (Tazkiratul Hufaaz pg 292).

Ibn Haban has mentioned in his book Kitabul Thiqaat, that Imam Abu Yusuf was a reliable and authentic ustaad (teacher). He was also a jurist, alim, muhaddith and an expert in scrutinising Ahadith. He would visit any Muhaddith and hear about 50-70 Ahadith which he would dictate to his scribe and also narrate them to people abundantly. (Alintiqa Ibn Abdul Barr pg 172).

Ahmad bin Hambal narrated that he first learnt Ahadith from Imam Abu Yusuf and thereafter from other. (Tarikh Baghdad, vol 13 pg 255).

Dawood bin Rasheed has stated that Imam Abu Yusuf would have been sufficient for Imam Abu Hanifa if he had no other student besides him. (Hasanul Taqazi pg 15).

Imam Abu Yusuf was a student of Imam Abu Hanifa (رحمه الله تعالى) for a period of 17 years. They became so close and were so inseparable when the Imam fell ill on the occasion of Eid-ul-Fitr and Eid-ul Adha, they would still not part from each other. When the Imam's son died, he left the kafan and dafan in the hands of his neighbours and relatives in the fear that he would be deprived of the lessons of Imam Abu Hanifa (رحمه الله تعالى) which he would regret later. (Ibid pg 17).

Hilal bin Yahya stated that Imam Abu Yusuf was a hafiz of tafseer and the battles and history of the Arabs. His Ilm in Fiqh was a drop in the ocean of knowledge which he possessed in the Arab Sciences. (Tarikh Baghdad vol 14 pg 246).

Yahya bin Khalid stated that Imam Abu Yusuf (رحمه الله تعالى) visited them. His knowledge in Fiqh although just on the part of his vast knowledge, proved excellent yet he was an expert in Fiqh to all the people in the east and west. (Ibid pg 15).

A person once questioned Mazni, a student of Imam Shaf'i (رحمه الله تعالى) on the status of Imam Abu Hanifa (رحمه الله تعالى). He replied that Imam Saheb was the Imam of Imams. Then he was questioned on Abu Yusuf (رحمه الله تعالى) and the reply was that he was the person who practised the Sunnat the most. He was questioned on Imam Muhammad (رحمه الله تعالى) and his reply was that he was an expert in co ordinating minor laws. Therafter he was questioned on Imam Zafar (رحمه الله تعالى) and his reply was that he was the most well versed in Qiyas. (Tarikh Baghdad vol 14 pg 246).

Talha bin Muhammad stated that Abu Yusuf (رحمه الله تعالى) was a sincere Qazi and a companion of Imam Abu Hanifa (رحمه الله تعالى) and the greatest jurist of his time. He was lofty in Ilm, might, awe and dignity. He was the first person to write a book on the prayers and mazhab of Imam Abu Hanifa (رحمه الله تعالى) He spread the Ilm of Imam Abu Hanifa (رحمه الله تعالى) throughout the four corners of the world.

Muhammad bin Samat stated that after Imam Abu Yusuf (رحمه الله تعالى) became a Qazi, he would perform 200 rakaats namaaz daily. (Tarikh Baghdad vol 14 pg 255).

Muhammad bin Samat stated that Imam Abu Yusuf was a pious person who always kept fast. (Kitabuth Thaqaat, Ibn Hassan vol 7 pg 464).

Imam Abu Yusuf was the first person in Islamic history to be called Qazi-ul-Quzaat (chief judge). (Tarikh Baghdad, vol 14 pg 242).

IMAM MUHAMMAD BIN HASSAN BIN FARQAD AL-SHAIBANI (رحمه الله تعالى)

Birth: 132 AH Death: 189 AH

Imam Saheb was born in Waasat and brought up in Kufa. He obtained his Ilm from Imam Abu Hanifa (رحمه الله تعالى), Masir bin Kidam and Sufyan Thuri. He recorded Ahadith from Imam Malik bin Anas (Saheb of Muwwata), Abu Umar Auza'i and Abu Yusuf Qazi (also a narrator of Muwwata). He obtained substantial knowledge in Ahadith by listening to many scholars who narrated the Ahadith. He visited Baghdad where a largre number of people came to seek knowledge in Ahadith and Fiqh from him. His narrators were people such as Imam Muhammad bin Idris Shaf'i .Abu

Sulayman Jazani and Abu Ubaid Qasim bin Salaam. (Ibid vol 2 pg 172).

Imam Muhammad has himself stated that his father left him an inheritance of 30,000 Dirhams out of which he spent 15.000 Dirhams in obtaining Arabic syntax and knowledge of Aadaab (Arabic literature) and the balance of 15,000 Dirhams in seeking knowledge in Ahadith and Fiqh. (Ibid vol 2 pg 173).

Yahya bin Mu'een has recorded his "Aljamia al-Sagheer from him (Imam Muhammad). (Ibid vol 2 pg 176).

After Imam Abu Yusaf (رحمه الله تعالى), Imam Muhammad (رحمه الله تعالى) was recognised as the authority of Fiqh in Iraq. Great scholars have obtained their knowledge of Fiqh from him and he authored many books. He was regarded as the cream of the ulama. (Munaqib Abu Hanifa from Hafiz Zahbi pg 50).

Imam Muhammad said that he lived with Imam Malik for over three years and he heard from Imam Malik over 700 Ahadith. (Tarikh Baghdad vol 2 pg 173).

Imam Shaf'i (رحمه الله تعالى) has stated that he has not met a greater Alim in Qur'an than Imam Muhammad and that he will be correct (in place) to sat that it was as if the vocabulary of the Qur'an was revealed to Imam Muhammad bin Hassan for he was eloquent par excellence in it. Imam Shaf'I has also stated that he has not met a more brilliant (intelligent) person than Imam Muhammad bin Hassan. (Ibid vol 2 pg 175).

Imam Shaf'i (رحمه الله تعالى) has also stated that he obtained knowledge equal to a camel load of book from Muhammad bin Hassan. He was also appreciative to Imam Muhammad for his knowledge of Fiqh. (Ibid vol pg 176).

Suyuti narrated from Imam Shaf'i that (in that era) Allah transmitted his knowledge through two people,

Ahadith Ibn Uwana and Fiqh through Imam Muhammad. (Zil al Mujawahar pg 527).

Dalami narrated from Imam Shaf'i that he lived with Imam Muhammad for a period of ten years and obtained knowledge from him equal to a camel load. If Imam Muhammad spoke according to his own intelligence and understanding, then they would not have understood him, but he spoke in accordance with their understanding. (Ibid pg 528).

Imam Shaf'i also stated that whenever he debated with anyone, their face colour would change with the exception of Imam Muhammad bin Hassan. (Tarikh Baghdad vol 2 pg 172).

Imam Ahmad bin Hambal has stated that if any law has the unanimous agreement of these persons than there would be no room (scope) for disagreement. On being questioned who the three person were, he replied that they were Imam Abu Hanifa Abu Yusuf, and Muhammad bin Hassan, However, Imam Abu Hanifa was an expert in Qiyas (deducation through analogy), Abu Yusuf was an expert in the statements of the elders and Imam Muhammad an expert in Arabic. (Al Nusba of Siman vol 8 pg 204).

Ibrahim Jarbi stated that he asked Imam Ahmad bin Hambal on how he obtained his Knowledge of intrique laws. He replied that it was from the books of Imam Muhammad. (Tarikh Baghdad vol 2 pg 177).

Serveral students of Imam Muhammad stated that he had a habit of reciting a third of the Qur'an in the course of a night and a day. They also reported on his brilliance, might, good nature and his abdundance in the tilawat of the Qur'an. (Munaqib Abi Hanifah from Hafiz Zahbi pg 59).

Imam Kasai and Imam Muhammad bin al-Hassan went with Haroon-ur-Rasheed to "Rai" and both of them died on the same date. Haroon Rashid then said that the 'Lughat' (Lexicography) and the fiqh were buried. (Tarikh Baghdad, vol 2 pg 182/2).

IMAM ZUFAR BIN HUZAIL (رحمه الله تعالى)

Birth: 110 AH Death: 158 AH

He is a descendent of Zufar Huzail Qais Basri. Imam Abu Hanifah (رحمه الله تعالى) had the highest respect and honour for him and he would mention that among his student Imam Zufar was the most experienced in Qiyas (deducation of analogy). (Al Fawaidul Haibatufi Tarjumanul Hanifah pg 75).

Ibn Mu'een and Abu Naeem have stated that Imam Zufar was a reliable and pious (righteous) person. Abu Umar stated that Imam Zufar was intelligent, Deeni (righteous), an expert in Qiyas and pious and reliable in the Knowledge in Ilm-e-Hadith. (Al Jawahizul Muziata vol 1 pg 243/244).

Ibrahim bin Sulayman stated that whenever they would sit in the gatherings of Imam Zufar, they had no courage to discuss worldly affairs and if a person happened to discuss any worldly affairs, then Imam Saheb would get up and leave the gathering and leave the person there.

Abdur Rahman bin Mubarak stated that he heard Imam Zufar say that with regard to ahadith, he was not acting on Qiyas and if the Qiyas was against any hadith, he would discard the Qiyas.

Wak'ee has stated that they would not receive the benefit that they received from the gathering of Imam Zufar from anywhere else.

Fuzail bin Dukin stated that after the death of Imam Abu Hanifa, he became a permanent top student (of

Imam Zufar) for he was best in Fiqh and most pious and that he received a Daftar (register) of Ilm from him (Imam Zufar).

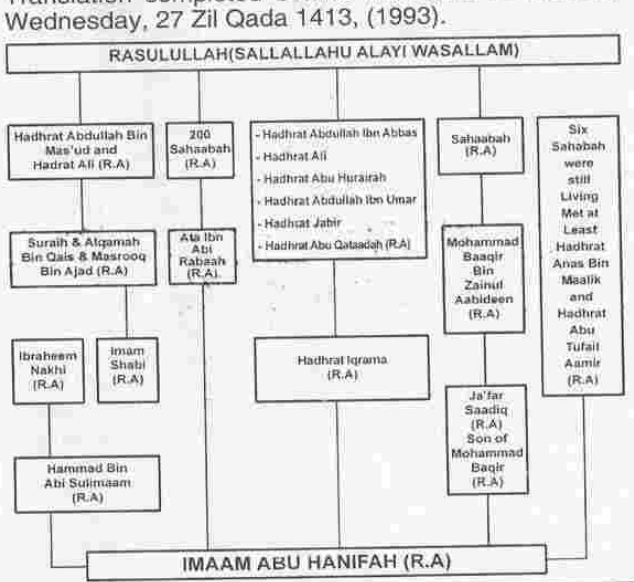
Hasan bin Ziyad stated that Imam Zufar and Dawood were close friends. Dawood left Fiqh and engaged in Ibadat and Imam Zuffar continued with both.

Imam Muhammad bin Wahad Stated that Imam Zufar was among the Scholars of Fiqh and Ahadith also among those who compiled books on Hanafi Fiqh (juris prudence).

(All the above narration is from Zilil Jahawar at Maziyah pg 534 – 536).

With the help of Allah this booklet has been completed.

Translation completed behind the Hatim in Makkah, Wednesday, 27 Zil Qada 1413, (1993).



1. Imaam Abu Haneefah رحمه الله تعالى
2. The Necessity for Codifying Fiqh
3. The Popularity of the Hanafi Madh'hab in the Indian Subcontinent

The Imaam of the Imaams, the leader of the Fuqahaa and Mujtahideen, Haafidh of Hadith Imaam Abu Haneefah رحمه الله تعالى was that Mujtahid of the highest calibre, that Muhaddith, ascetic, pious and humble Imaam whose virtues and attributes have been lauded by great Muhadditheen and Ulema of all the Madhaahib. One may refer to their various books for details.

Imaam Abu Haneefah رحمه الله تعالى is commonly referred to as Imaame A'zam (The greatest of the Imaams) and has been revered by a large group of Ulema and Muhadditheen. In fact, more than half of the Ummah are his followers.

He was born during the period of the Sahabah رضي الله تعالى عنهم and was an embodiment of piety, knowledge and all good attributes. His hometown was Kufa, which was then a seat of knowledge because thousands of Sahabah رضي الله تعالى عنهم lived there. There were over a thousand Fuqahaa in Kufa, a hundred and fifty of whom were Sahabah رضي الله تعالى عنهم. Amongst these were people like Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه as well as four thousand students of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and eight hundred students of Hadhrat Abu Hurayrah رضي الله تعالى عنه. It was

amongst such people that Imaam Abu Haneefah رحمه الله تعالى was brought up and together with this, he also studied under the Ulema of the Haramain.

GLAD TIDINGS FOR IMAAM ABU HANEEFAH رحمه الله تعالى FROM THE AHADEETH

Rasulullaah ﷺ once said, "Even if Imaan has to be on the Pleiades constellation, a man of Persian descent would get it from there."[1] Another Hadith states that Rasulullaah ﷺ said that some people of Persian descent will get it from there. Imaam Jalaaluddeen Suyuti رحمه الله تعالى reports from many Muhadditheen like Imaam Bukhaari رحمه الله تعالى and Imaam Muslim رحمه الله تعالى that these Ahadeeth refer specifically to Imaam Abu Haneefah رحمه الله تعالى. One of Imaam Suyuti رحمه الله تعالى's students writes, this statement of his teacher is absolutely true because no other person of Persian descent reached the height of knowledge that Imaam Abu Haneefah رحمه الله تعالى reached.[2]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى also says that the Hadith refers to none other but Imaam Abu Haneefah رحمه الله تعالى and the author of Ghaayatul Awtaar[3] writes: "It is certain that the Hadith of Bukhaari and Muslim refers to Imaame A'zam and his students because none of the descendants of the Persians had more knowledge and a deeper understanding of the Deen than them."

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[1] Muslim (Vol.2 Pg.312) and Bukhaari (Vol.2 Pg.727).
[2] Shaami (Vol.1 Pg.49).
[3] Translation of Durrul Mukhtaar (Vol.1 Pg.23).

IMAAM ABU HANEEFAH رحمہ اللہ تعالیٰ WAS A TAABI'EE

Allaama Ibn Hajar Haythami Makki رحمہ اللہ تعالیٰ writes in his Khayraatul Hisaan[4] that Imaam Abu Haneefah رحمہ اللہ تعالیٰ was amongst the greatest of the Taabi'een and that he met a large group of the Sahabah رضی اللہ عنہم who lived in Kufa after his birth in 80 A.H. None of the Imaams in his time had this honour, not even Imaam Awzaa'ee رحمہ اللہ تعالیٰ who was in Shaamn, the two Imaams named Hammaad who were in Basrah, Imaam Thowri رحمہ اللہ تعالیٰ who was in Kufa, Imaam Maalik رحمہ اللہ تعالیٰ who was in Madinah and Imaam Layth bin Sa'd رحمہ اللہ تعالیٰ who was in Egypt.

A large group of critics have verified that Imaam Abu Haneefah رحمہ اللہ تعالیٰ was reliable in his narrations, had a profound knowledge of Ahadeeth and his narration were absolutely reliable. Here we shall quote a few of these experts:

1. Imaam Yahya bin Ma'een رحمہ اللہ تعالیٰ (passed away 233 A.H.) was a famous saint, Muhaddith and expert in the subject of Rijaal (critical analysis of the narrators of Ahadeeth). He taught Imaam Bukhaari رحمہ اللہ تعالیٰ and other Muhadditheen and Imaam Bukhaari رحمہ اللہ تعالیٰ has the following to say about him, "I have never seen myself belittled (in terms of knowledge) in front of anyone other than Yahya bin Ma'een رحمہ اللہ تعالیٰ." This same Imaam Yahya رحمہ اللہ تعالیٰ attests to the great calibre of Imaam Abu Haneefah رحمہ اللہ تعالیٰ and says, "He is Thiqa (reliable) and trustworthy and I have never heard anyone who regards him to be a weak

[4] Pg.21.

narrator."[5] He also mentioned that the best Fiqh in his estimation is that of Imaam Abu Haneefah رحمه الله تعالى.[6]

2. Imaam Yahya bin Sa'eed Qattaan رحمه الله تعالى (passed away 198 A.H.) was also a famous saint, Muhaddith and expert in the subject of Rijaal (critical analysis of the narrators of Ahadeeth). He taught the likes of Imaam Ahmad رحمه الله تعالى and Imaam Ali bin Madeeni رحمه الله تعالى. Despite his profound knowledge, he learnt from Imaam Abu Haneefah رحمه الله تعالى and expressed great praise in being a student of Imaam Abu Haneefah رحمه الله تعالى. He followed the rulings of Imaam Abu Haneefah رحمه الله تعالى in many cases and had the following to say about Imaam Abu Haneefah رحمه الله تعالى:

- "I have never heard an opinion better than those of Imaam Abu Haneefah رحمه الله تعالى". He would therefore issue rulings corresponding to those of Imaam Abu Haneefah رحمه الله تعالى.[7]
- "By Allaah! We sat in the company of Imaam Abu Haneefah رحمه الله تعالى and learnt Ahadeeth from him and each time I looked at his face, I could see that he was a person who feared Allaah."[8]
- "There was none other than Imaam Abu Haneefah رحمه الله تعالى to solve the problems people were having. Although he was not known of initially, his status and position then multiplied in leaps and bounds."[9]
- Ameerul Mu'mineen in Hadith Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى (passed away 181 A.H.) was one of the most senior of the Muhadditheen

[5] Umdatul Qaari (Vol.3 Pg.66).
[6] Khayraatul Hisaan pg.30.
[7] Khayraatul Hisaan pg.31.
[8] Muwaffaq (Vol.1 Pg.191).
[9] Muwaffaq (Vol.2 Pg.45).

and the teacher of people like Imaam Ahmad رحمه الله تعالى and Imaam Yahya bin Ma'een رحمه الله تعالى. In fact, the first books that Imaam Bukhaari رحمه الله تعالى studied were those of Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى. He is unanimously regarded as the Ameerul Mu'mineen in the field of Ahadeeth and Imaams Bukhaari رحمه الله تعالى and Muslim رحمه الله تعالى narrate many Ahadeeth from him. He was one of the special students of Imaam Abu Haneefah رحمه الله تعالى and was so captivated by the personality of Imaam Abu Haneefah رحمه الله تعالى that he stayed with him throughout his life. He had the following to say about Imaam Abu Haneefah رحمه الله تعالى:

- "He (Imaam Abu Haneefah رحمه الله تعالى) was amongst those who knew the most Ahadeeth of Rasulullaah ﷺ and had studied Ahadeeth from many teachers." Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى used to encourage people to follow Imaam Abu Haneefah رحمه الله تعالى and say, "We have been to many scholars of Hijaaz and Iraq but have never found a class more blessed and more beneficial than that of Imaam Abu Haneefah رحمه الله تعالى."[10]
- "I have been to many cities but I had never known the principles of Halaal and Haraam until I met him (Imaam Abu Haneefah رحمه الله تعالى)."[11]
- "I have studied under many teachers but have never known any as proficient in Fataawaa as he (Imaam Abu Haneefah رحمه الله تعالى)."[12]
- "Were it not for sounding prejudiced, I would say that I have never seen anyone as proficient in

[10] Manaaqib Kurdi (Vol.1 Pg.103).
[11] Manaaqib Kurdi (Vol.1 Pg.103).
[12] Manaaqib Kurdi (Vol.1 Pg.104).

Fataawaa as he (Imaam Abu Haneefah رحمه الله تعالى)."[13]

- "He (Imaam Abu Haneefah رحمه الله تعالى) excelled people in his memory for Ahadeeth, his Fiqh, his knowledge, his trustworthiness and his sheer piety."[14]
- "He had the deepest understanding of Deen and I have never seen any other with a deeper understanding than he."[15]
- If an opinion is to be sought, it is to be taken from Maalik, Sufyaan and Abu Haneefah رحمه الله تعالى. From them, the one with the best, the deepest and most finely tuned understanding is Abu Haneefah رحمه الله تعالى.[16]
- There is none more worthy of being followed than Imaam Abu Haneefah رحمه الله تعالى because he was an Imaam, a pious man, an 'Aalim and a Faqih. With his keen insight, understanding and intelligence, he has exposed knowledge in such a way that no other person has done.[17]
- Imaam A'mash Kufi رحمه الله تعالى (passed away 148 A.H.) was an eminent Faqih and Muhaddith of Kufa and one of the teachers of the great Muhadditheen. Despite this, he always had words of praise for Imaam Abu Haneefah رحمه الله تعالى. Note the following.
- On one occasion when he was asked a question, he referred the questioner to Imaam Abu Haneefah رحمه الله تعالى, saying that Imaam Abu

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[13] Manaaqib Kurdi (Vol.1 Pg.104).
[14] Jaami Bayaanil Ilm, as quoted in Taqleede A'immah pg.113.
[15] Khayraatul Hisaan pg.29.
[16] Khayraatul Hisaan pg.29.
[17] Khayraatul Hisaan pg.29.

Haneefah رحمه الله تعالى will have a better reply because he has been blessed in his knowledge.[18]

- Hadhrat Abdullaah bin Umar reports that he was once sitting with Imaam A'mash رحمه الله تعالى when Imaam Abu Haneefah رحمه الله تعالى also arrived there. Someone then asked an intricate question, about which Imaam A'mash رحمه الله تعالى kept his peace. He then turned to Imaam Abu Haneefah رحمه الله تعالى and asked him what the answer was. When Imaam Abu Haneefah رحمه الله تعالى gave a satisfying reply, Imaam A'mash رحمه الله تعالى asked him from which Hadith did he derive the reply. Imaam Abu Haneefah رحمه الله تعالى then explained that it was from a Hadith that Imaam A'mash رحمه الله تعالى had himself narrated to him. He also explained how he had arrived at the conclusion. To this, Imaam A'mash رحمه الله تعالى exclaimed, "We (the Muhadditheen) are just the pharmacists while you people (the Fuqahaa) are the doctors."[19]
- Ameerul Mu'mineen in Hadith Hadhrat Shu'ba bin Hajjaaj رحمه الله تعالى (passed away 160 A.H.) was one of the highest ranking narrators of all those whose narrations are included in the most authentic books of Ahadeeth. He had a very good relationship with Imaam Abu Haneefah رحمه الله تعالى . Note the following:
- Whenever he was asked about Imaam Abu Haneefah رحمه الله تعالى, he would always laud praises on him and sent him a gift every year.[20]
- When he heard that Imaam Abu Haneefah رحمه الله تعالى had passed away, he exclaimed, ""Innaa Lillaahi

[18] Khayraatul Hisaan pg.31.
[19] Khayraatul Hisaan pg.61
[20] Muwaffaq (Vol.2 Pg.46).

wa Innaa Ilayhi Raaji'oon! The light of knowledge had been extinguished for the people of Kufa, the likes of which they will never see again."[21]

- The Imaam of Ahadeeth Hadhrat Ali bin Madeeni رحمه الله تعالى (passed away 234 A.H.) was the teacher of personalities like Imaam Bukhaari رحمه الله تعالى, Imaam Abu Dawood رحمه الله تعالى and Imaam Dhahabi رحمه الله تعالى. He was always praising Imaam Abu Haneefah رحمه الله تعالى and said:
- Men like Thowri, Ibn Mubaarak, Hammaad bin Zaid, Hishaam, Wakee, Abbaad bin Awaam and Ja'far bin Maymoon have all narrated from Imaam Abu Haneefah رحمه الله تعالى, who is absolutely reliable and no objections can be levelled against him."[22]
- Imaamul Hadith Hadhrat Sufyaan Thowri رحمه الله تعالى (passed away 161 A.H.) was a Muhaddith of the highest calibre. Khateeb writes that all scholars are unanimous about his piety, reliability in knowledge and being an authority of the highest ranking. He was a contemporary of Imaam Abu Haneef رحمه الله تعالى and both men revered and stood in great praise of each other. He had the following to say about Imaam Abu Haneefah رحمه الله تعالى:
- "I swear by Allaah that he was extremely proficient in acquiring knowledge and abstained rigidly from what was forbidden. He practised only that which was conclusively proven from Rasulullaah ﷺ and he had profound knowledge of what was abrogated and what was not. He always researched the actions that Rasulullaah ﷺ did during the final stages of his life."[23]

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[21] Khayraatul Hisaan pg.62.
[22] Khayraatul Hisaan pg.67.
[23] Kurdi (Vol.2 Pg.1) and Khayraatul Hisaan pg.30.

- Hadhrat Muhammad bin Muntashir San'aani رحمه الله تعالى says, "When I once went to Imaam Abu Haneefah رحمه الله تعالى, he asked me where I was coming from. When I told him that I had come from Imaam Sufyaan Thowri رحمه الله تعالى, he remarked, 'You are coming from a man whom even Alqama and Aswad would have been in need of had they been alive.' When I then went to Sufyaan رحمه الله تعالى and he asked me where I had come from, I replied that I had been with Imaam Abu Haneefah رحمه الله تعالى. He then remarked, 'You have come from a man who is the greatest Faqih on earth.'"[24]
- Whenever Hadhrat Sufyaan رحمه الله تعالى was asked an intricate ruling, he would say, "None would have a better answer to that other than the man we all envied." He would then turn to one of Imaam Abu Haneefah رحمه الله تعالى s students and ask, "What has your teacher got to say about that?" After the student had given the reply, Imaam Sufyaan رحمه الله تعالى would take note of the reply and then issue his verdict according to the reply.[25]
- The famous Muhaddith Hadhrat Yazeed bin Haaroon رحمه الله تعالى (passed away 206 A.H.) was a great scholar of his time. He studied under Imaam Abu Haneefah رحمه الله تعالى, Imaam Maalik رحمه الله تعالى and Hadhrat Sufyaan Thowri رحمه الله تعالى. Amongst the countless students he had, some of the famous ones were Hadhrat Ali bin Madeeni رحمه الله تعالى and Imaam Yahya bin Ma'een رحمه الله تعالى. Seventy thousand people would listen to his lessons at the same time and he performed the Isha and Fajr salaahs with the same wudhu for forty years[26]. He

[24] Kurdi (Vol.2 Pg.11).
[25] Muwaffaq (Vol.2 Pg.14).
[26] Anwaarul Baari (Vol.1 Pg.80).

has the following to say about Imaam Abu Haneefah رحمه الله تعالى:

- Although I have studied under a thousand teachers, I have never found any with as much Taqwa and more truthful than Imaam Abu Haneefah رحمه الله تعالى.
- Hadhrat Muhammad bin Sa'd رحمه الله تعالى reports that Hadhrat Yazeed bin Haaroon رحمه الله تعالى was once with Hadhrat Yahya bin Ma'een رحمه الله تعالى, Hadhrat Ali bin Madeeni رحمه الله تعالى, Hadhrat Ahmad bin Hambal رحمه الله تعالى, Hadhrat Zuhary bin Harb رحمه الله تعالى and several others when a person arrived and posed a question. "Go to the men of knowledge," Hadhrat Yazeed رحمه الله تعالى told the man. "Are the men of knowledge and Ahadeeth not with you?" Hadhrat Ali bin Madeeni رحمه الله تعالى asked. Hadhrat Yazeed رحمه الله تعالى replied, "The people of knowledge are the students of Imaam Abu Haneefah رحمه الله تعالى. You people are the pharmacists."[27]
- When someone once asked him when it would be alright for a person to issue Fataawaa, he replied, "When the person is like Abu Haneefah رحمه الله تعالى." "It is strange that you should, say that," the person remarked. Hadhrat Yazeed رحمه الله تعالى then said, "You are right. I should actually give him more praise than that. I have not seen a man who is a greater Aalim and Faqih than he. I have also not seen anyone as pious as he. I once saw him sitting beside someone's door in the sweltering heat. When I asked him why he did not rather sit in the shade of the house, he replied that it was because the owner of the house owed him some money (he did not want to take from the person

[27] Muwaffaq (Vol.2 Pg.47).

more than what was due by sitting in his shade as well). Hadhrat Yazeed then added, "Have you ever seen anyone more pious than that?"[28]

- Imaam Wakee bin Jarraah رحمه الله تعالى (passed away 197 A.H.) was one of the senior teachers of the Imaams who compiled the six most authentic books of Ahadeeth.
- A very intricate Hadith once came up in his lesson, which made him stand up and sigh, "Regret will be of no use now. Where is Imaam Abu Haneefah رحمه الله تعالى now to solve the problem for us?!"[29]
- He once said, "I have never met a Faqih greater than Imaam Abu Haneefah رحمه الله تعالى nor anyone who performed salaah better than he."[30]
- Haafidhul Hadith Hadhrat Imaam Abu Yusuf رحمه الله تعالى (passed away 182 A.H.) was an Imaam in the field of Ahadeeth and the teacher of great Muhadditheen like Imaams Ahmad, Yahya bin Ma'een and Imaam Ali bin Madeeni رحمه الله تعالى. These were all senior teachers of the likes of Imaam Bukhaari رحمه الله تعالى and other Muhadditheen. Imaam Abu Yusuf رحمه الله تعالى was one of the senior students of Imaam Abu Haneefah رحمه الله تعالى and he has the following to say:
- "He (Imaam Abu Haneefah رحمه الله تعالى) had a deeper understanding of authentic Ahadeeth than I had."[31]
- I have never seen anyone more knowledge of the explanations of the Ahadeeth than Imaam Abu Haneefah رحمه الله تعالى. When we once differed on a

[28] Muwaffaq (Vol.1 Pg.191).
[29] Kurdi (Vol.1 Pg.97).
[30] Hadaa'iqe Hanafiyyah pg.78.
[31] Khayraatul Hisaan pg.61.

ruling, we went to Imaam Abu Haneefah رحمه الله تعالى and he immediately presented a satisfying reply."[32]

- Hadhrat Isaam bin Yusuf رحمه الله تعالى narrates that they once said to Imaam Abu Yusuf رحمه الله تعالى, "People agree that there is none more knowledge of Fiqh and Ahadeeth than you." To this, he remarked, "My knowledge compared to that of Imaam Abu Haneefah رحمه الله تعالى is like a little stream beside the Euphrates River."[33]
- When Imaam Shaafi'ee رحمه الله تعالى once asked Hadhrat Imaam Maalik رحمه الله تعالى (passed away 179 A.H.) about several Muhadditheen, he described their conditions to him. When he then enquired about Imaam Abu Haneefah رحمه الله تعالى, Imaam Maalik رحمه الله تعالى exclaimed, "Subhaanallaah! I have never seen any like him."[34]
- Imaam Shaafi'ee رحمه الله تعالى (passed away 204 A.H.) said:
- "People are all successors of Imaam Abu Haneefah رحمه الله تعالى in Fiqh because I have never known a Faqih greater than him."
- "Anyone who does not refer to his (Imaam Abu Haneefah رحمه الله تعالى's) books can never have a deep understanding of knowledge and of Fiqh."[35]
- Imaam Ahmad bin Hambal رحمه الله تعالى (passed away 241 A.H.) said, "In terms of his piety, abstinence and preference of the Aakhirah over this world, he (Imaam Abu Haneefah رحمه الله تعالى) had reached a level that no other has."[36]

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[32] Muwaffaq (Vol.2 Pg.43).
[33] Muwaffaq (Vol.2 Pg.42).
[34] Khayraatul Hisaan pg.29.
[35] Khayraatul Hisaan pg.29.
[36] Khayraatul Hisaan pg.30 and Shaami (Vol.1 Pg.56).

- Imaamul Hadith Hadhrat Mis'ar bin Kudaam رحمه الله تعالى was a teacher of the compilers of the Sihaah Sitta and the Imaam of the Muhadditheen. This testimony is given by Ameerul Mu'mineen in Ahadeeth Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى. He was also the teacher of the likes of Hadhrat Sufyaan Thowri رحمه الله تعالى and Hadhrat Sufyaan bin Uyaynah رحمه الله تعالى. Despite this, he studies under Imaam Abu Haneefah رحمه الله تعالى. Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى says, "I saw Mis'ar in the lessons of Imaam Abu Haneefah رحمه الله تعالى, asking questions and deriving great benefit."[37] He has the following to say about Imaam Abu Haneefah رحمه الله تعالى:
- "I am sure that a person has nothing to fear if he places Imaam Abu Haneefah رحمه الله تعالى as a medium between himself and Allaah and if he follows his Madh'hab."[38]
- Hadhrat Mis'ar رحمه الله تعالى once passed by Imaam Abu Haneefah رحمه الله تعالى and his students as they were discussing something point of Fiqh in raised voices. He stood there for a while and then remarked, "These people are better than the martyrs, worshippers and those who perform Tahajjud. They are reviving the Sunnah of Rasulullaah ﷺ and removing the ignorant from their ignorance."[39]
- The famous Muhaddith Imaam Awzaa'ee رحمه الله تعالى (passed away 157 A.H.) was a great Muhaddith, Faqih and Mujtahid. Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى relates, "Imaam Awzaa'ee

[37] Khayraatul Hisaan pg.29.
[38] Hadaa'iqe Hanafiyyah pg.79.
[39] Muwaffaq (Vol.1 Pg.249).

رحمه الله تعالى once asked me, 'Who is this perpetrator of Bid'ah in Kufa who is known as Abu Haneefah?' I gave no reply, but later presented to him some rulings that Imaam Abu Haneefah رحمه الله تعالى had passed. After reading through them, Imaam Awzaa'ee رحمه الله تعالى saw that they were written by someone called Nu'maan bin Thaabit. He therefore asked me who this man was. I replied, 'He is a man whom I have met in Iraq.' Imaam Awzaa'ee رحمه الله تعالى then remarked, 'This is a gem from amongst scholars. Go and learn as much as you can from him.' I then told him, 'He is the same Abu Haneefah whom you have been preventing me from.' When Imaam Awzaa'ee رحمه الله تعالى later met Imaam Abu Haneefah رحمه الله تعالى in Makkah, the two started discussing some rulings, to which Imaam Abu Haneefah رحمه الله تعالى gave excellent explanations. After they had separated, Imaam Awzaa'ee رحمه الله تعالى said, 'I envy him for this tremendous knowledge and accomplishment of his wit. I repent from the error I had been living with. Stay close to him because he is not at all as I have been told."[40]

➢ The great Muhaddith Makki bin Ibraheem رحمه الله تعالى (passed away 215 A.H.) was a Faqih, a great scholar of Ahadeeth and the teacher of Imaam Bukhaari رحمه الله تعالى and Allaama Ibn Ma'een رحمه الله تعالى. He used to say that Imaam Abu Haneefah رحمه الله تعالى was the most knowledgeable scholar of the time.[41]

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[40] Khayraatul Hisaan pg.30 and Kurdi (Vol.1 Pg.39).

[41] Khayraatul Hisaan pg.29.

- The famous Muhaddith, Aalim and saint Hadhrat Shaqeeq Balkhi رحمه الله تعالى (passed away 194 A.H.) said that Imaam Abu Haneefah رحمه الله تعالى was the most knowledgeable of all people, the most pious of all, the most devoted worshipper of all, the most revered and most cautious.[42]
- Apart from the above personalities, there have been many other Muhadditheen who have heaped praises upon Imaam Abu Haneefah رحمه الله تعالى and testified to his veracity and dependability and to the fact that he was a Haafidh of Ahadeeth and a peerless Faqih. His great status can be ascertained from the fact that countless great Muhadditheen were his students and the compilers of the Sihaah Sitta were students of his students.
- Despite these accolades there are people who still say that Imaam Abu Haneefah رحمه الله تعالى was a weak narrator and knew only 14 to 17 Ahadeeth. If this is not prejudiced and a result of warped thinking, it can be nothing else.
- Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى reports that Imaam Abu Haneefah رحمه الله تعالى once saw himself in a dream digging the grave of Rasulullaah ﷺ and collecting Rasulullaah ﷺ's blessed bones. When someone asked for the interpretation from the famous dream interpreter Hadhrat Ibn Seereen رحمه الله تعالى, Hadhrat Ibn Seereen رحمه الله تعالى asked who it was that saw the dream. The person remained silent and again asked for the interpretation. When Hadhrat Ibn Seereen رحمه الله تعالى again asked who it was that saw

[42] Hadaa'iqe Hanafiyyah pg.76.

the dream, the person again held his peace. Upon the third request, Hadhrat Ibn Seereen رحمه الله تعالى said, "The person who saw this dream will make knowledge so apparent that none before him as ever done."[43]

- Hadhrat Ali bin Uthmaan Hajweri Lahori رحمه الله تعالى who passed away in the year 465 A.H. was regarded as one of the leading Awliyaa of the Indian subcontinent. He wrote the famous book Kashful Hujoob and was a staunch Hanafi. He narrates an interesting dream he had when he fell asleep at the tomb of Hadhrat Bilaal رحمه الله تعالى in Damascus. He says that he saw himself in Makkah and that Rasulullaah ﷺ entered the Masjidul Haraam through the Banu Shaybah gate. He saw that just as a loving elder takes a child in his lap, Rasulullaah ﷺ took a man in his lap. Hadhrat Ali bin Uthmaan رحمه الله تعالى ran towards Rasulullaah ﷺ and started to kiss his hands and feet. Rasulullaah ﷺ knew that he wished to know who the person in his lap was, so he informed him that the man was Hadhrat Ali bin Uthmaan رحمه الله تعالى's Imaam and the Imaam of his nation, namely Imaam Abu Haneefah رحمه الله تعالى.

- Hadhrat Ali bin Uthmaan رحمه الله تعالى says that this gave him great hope in his people and told him that Imaam Abu Haneefah رحمه الله تعالى was one of those people lived only to keep the Shari'ah alive and he sacrificed himself only to keep alive what Rasulullaah ﷺ brought. Because his condition was such, he was therefore not likely to make any mistakes in his judgement.

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[43] Mirqaat (Vol.1 Pg.28).

Imaam Malik Bin Anas
(رَحِمَهُ اللهُ تَعَالَى)

FOREWORD

Definitely all parise is for Allah. We parise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our evil actions.

Whomsoever Allah guides, non can misguide him. I bear witness that none has the right to be worshipped but Allah, alone, having no partner and I bear witness that Hadrat Muhammad (ﷺ) is His obedient servant and Rasul. Blessings be upon the Sahabah (رضي الله عنهم).

In this morally declining age, people who read a few books on Islam in the comfort of their homes without any sacrifices have formed a habit of passing judgement on pious righteous knowledgeable persons whose sacrifices cannot be compared. We have embarked upon a series of brief life stories of the four own.

Mostly, we have rendered a non-literal translation of the Urdu original by Hadrat Moulana Makbool Ahmed Shaarwi (رحمه الله تعالى). With minor addition of our own.

The aim of this work is to create respect, love and honour foe those who truly deserve it and to realise the insignificance of our merhe effort towards the upliftment and maintenance of our deen. It is also hoped that a thirst will be created for more details in this regard. These series may be easily adopted as part of the syllabi for Madressahs and other Islamic educational institutions.

May Allah Ta'ala reward all those who enable us to put these pages to print and include us in their duaas and may He accept these minor efforts for His Deen.

A.H. Elias (Mufti)
Shawwal 1415
March 1995

Introduction

You have read in the brief biography of Hadhrat Umar (رضي الله عنه). The extent of his sorrow and the great uneasiness that Muslim upon the passing away of Rasulullah (ﷺ). The chief of the two worlds.

Hadhrat Umar (رضي الله عنه), the pious, brave, intelligent and courageous person who moved about wielding a soerd announcing that he would chop off head of the person who says that Muhammed (ﷺ) has passed away. Hadhrat Abubakar (رضي الله عنه), understood that wheather you be a Nabi, a Rasul, a king or a lieutenant, nobody can be saved from death. Thus he remained silent and adopted patience. Then, after consultation with the elders of Madinah, Hadhrat Abu Bakar (رضي الله عنه) was made Khalif. All, old and young accepted his Khalifat. After choosing Hadhrat Abubakr as Khalif, many other responsibilities were delegated to various Muslims. Someone was made a Qazi for Haj. Another person was made a governer and another was made a Zakaat collector. Other were given the task of being military general and sent out whilst other remained in Madinah.

Some Muslim voluntreed to teach others whatever Rasulullah (ﷺ) said and did, how he performed salaat, how he fasted, during which time be abstained from food, how he performed Tahajjud Salaat, to whom he gave charity to and to whom he did not, those thing which he commanded us to do and those which forbade, how he made wudhu and when he performed salaat during the summer months and wheather the times remained the same during the winter or did they change, wheather he read namaaz while ill or wheather he left it a side and did he read the complete salaat while on journey or did he shorten

it, how and when he performed the salaat of Fajr, Zuhr, Asr, Maghrib and Esha and their quantity, how and with wich things was Tayammum performed, what is masah and how is it made, during which times can sajda and salaat be made and during which times should it not be made, which salaats should the Imaam recite in a audible voice and which ones silently, how should the Eid, Eid-ul-Adha and Jammah salaats be performed, what breaks the Namaaz, and what renders it makrooh. One or two things.

In life there are all thing; - eating drinking, death and illness, war and peace, mairrage and nikah, Aqiqah and Qurbani. In all these affairs there is love and tanimosity and laws have to be made and rules laid down for all activities. Islam does not terminate with salaat, fasting, Haj and Zakaat. The punishment for stealing is stipulated and so it the punishment for robbery, looting lying and deceiving. Rasulullah (ﷺ) taught the Muslims about all matter and the laws for each. These were the people who were stead fast on spreading the teachings of Rasulullah (ﷺ). They gave lessons on every aspect and they also thught the daily etiquettes of Nabi (ﷺ) called the "Sunnat".

SAHAABAH AND HADITH

Those who stayed in the service of Rasulullah (ﷺ) and listened to his saying are called the Sahaba. Those word which were spoken from the blessed tounge of Rasulullah (ﷺ) are called "Hadith".Rasulullah (ﷺ) taught every aspect of Deen to the Sahadab (رضي الله عنهم).

HOW DID THEY OBTAIN THE HADITH

The Sahaaba spent most of the time with Rasulullah (ﷺ). In this time, if they had to do some household

errand or the other, then whenever they returned they inquired from the others as to what Nabi (ﷺ) had ordered in their absence and what he had asked them to abstain from and this they immediately learnt. Nevertheless, some Sahaba knew more than other.

PUNISHMENT FOR FALSE/FABRICATED HADITH

Rasulullah (ﷺ) said that if any one attributes anything to me which I have not said then his place is Jahannum. Thus Sahaba used to memorise the Hadith word for word which they learnt and altere – no additions or subtraction were made.

HADITH-E-QOLI AND HADITH –E-FAELI

We must also remember that whatever Rasulullah (ﷺ) stated with his blessed tounge is called Hadith-e-Qoli, and what he did and acted upon is called Hadith-e-Faeli. Understand it in this manner that Rasulullah (ﷺ) said that at the time of Wudhu, wet your fingers. This is Hadith-e-Qoli. Then the chief of the two worlds interlaced his two fingers. This is Hadith-e-Faeli.

This Hadith is also called Hadith-e-Takhil. We are talking about the age when Muslims were enthusaiastic in adhering perfectly to the all that was said by Rasulullah (ﷺ). Rasulullah (ﷺ) was imitated in his dressing,

Walking, eating and drinking. Thus is called the "Sunnat".

These people helped the poor, worried about the well-being of the neighbour, were affectionate to the

children, respected the elders, and treated them respectfully. Above this they also narrated the hadith and acted as Nabi (ﷺ) acted.

Amongst the Sahaba were those who remained in Madinah to teach the Muslims and to explain to them the saying of Nabi (ﷺ), and those who moved to other cities. Wherever they went they taught the Hadith and the way of Nabi (ﷺ). Hadith was taught to the people of Basra and Kufa and in this manner, thousands of Hadith reached many places.

NARRATION OF HADITH AND THE STATUS OF THE NARRATORS

In quating a Hadith is necessary to state who mentioned the Hadith and who heard it. Then, after the first to the second to the third. This sequence is called the chain (sand). For example-Imaam Bukhari wrote the Hadith "action depend on intention." If the intention is not good then leave aside bad actions, even the good ones do not reap a reward. Before mentioning the text of this Hadith, it was stated that we heared it from Humaidi, who heard it from sufyaan who heard it from Yahya bin Saeedul Ansaari who heard it from Muhammed bin Ebrahim who heard it from Alqama bin Waqaas Lith who heard it personally from Umar Farouk whilst he was seated on the mimbar that Rasulullah (ﷺ) said that "action depend on intention". Thus the chain link from Humaidi till Rasulullah (ﷺ) is called "Sanad", and what Rasulullah (ﷺ) said is terned "Matn Hadith" (the text of the Hadith).

Understand this also that because of the spiritual contact the Sahaaba had with Rasulullah (ﷺ), their status is so high and lofty that one cannot even imagine any incorrect narration from Rasulullah (ﷺ) himself has linked them to the "stars in the sky". The Quraan Hakeem has addressed them as the "Khair Ummat" (Best amongst the Ummat), and "Ummatow-Wasatta" (Most Noble and superior Jamaat).

In Surah Hujeraat, Allah has Addressed the Sahaba by stating that: Allah has created the love of Imaam in their hearts and his imbibed Imaam in their hearts and has filled their hearts with the order of Allah with the detestment and harted against disobeidance, cowaridice, Kufr and Fiqh (which include false narration, lying and deceiving.)

Similarly many ayyats praised the truthfulness, trustworthiness and honesty of the Sahaba (رضي الله عنهم) Besides this, the famous saying of Nabi (ﷺ) states that the best era is my era, nad then the era after it, after these three eras general goodness terminates because habitual lying became prevalent.

As far as the Sahaba are concerned, they are pure gold. Any amount of research and investigation will prove them to be pure. After the Sahaba, every narrator had to be investigated – whether he narrates wrongly, or does he do so in jest, as a joke or a lie. Has he broken apledge or has he been dishonest to anyone. Is he not like a common street man. Does he cause a scence/confusion without cause. Is his memory sound – or is he old due to which his memory fails him.

If he was free from the above flaws, then the people recognized him as pious, honest, stable, reliable and noble. Such a narrator is terned "aadil". His narrations

are classified as reliable and correct. The Hadith related by that person is called authentic and reliable.

If for example a "Sanad" was complete via six narrators, then it is necessary that all these six "aadil". If from amongst them. Even one is found to be lacking in any requirenment such as; anything was found to be incorrect in his narration; or it was discovered that his memory was not good even thought he is pious;or he was so old that he longer members anything; or a flaw was found in his character. For example that he breached a promise or that he decived someone or usurerped someone's trust, then that narrator is classified as "Majrpp", due to which the entire "sanad" becomes weak. The narration is weak and the hadith with such a sanad become weak.

WHY DO WEAK AND FABRICATED HADITH BECOME FAMOUS

Muslim used to love their Rasul. They would sacrifice themselves for Rasulullah (ﷺ). if anyone said that Rasulullah (ﷺ) said this, they would immediately eede to it.

Do you notice that, these days whenever a person hears that a famous person has come from a certain place then people immediately flock around him and in this manner many deceivers make million of rands.

Similarly in those days when sometime said that Rasulullah (ﷺ.) said such and such a thing then no one dared to say that it is fabricated.

When the era of sahaba ended, and the era of habitiual liars become the order of the day, then some people, espically those who cherished leadership,

noticed that the Muslims resprcted the Hadith and saw this as an opportiunity to not only add to the Hadith but also to fabricate it.

In Madinah, there were Ulema of high caliber of high who relaised this but at that time nothing was done to stop this fitnah (tribulation), and no complilition or kitaab was prepared to sift out the correct Ahaadith from the fabricated ones.

Allah made it such that in this era, such an Aalim was born who scrutinized Hadith all his life and pondered as to when and where a particular Hadith was narrated, who narrated it. What work did he do. He undertook distant journeys and investigated the authenticity of various Hadith by questioning not one or two but thousands of great Ulema and sifted the reliable narrators from the unreliable ones.

Rasulullah (ﷺ) has said that after death, pious children will also be useful and the knowledge of Quraan and Hadith which one learns and teaches will also useful. This is why many great Ulema spent their entire lives in these noble works. It was these people who established their wn Madressahs in which thousand of students obtained the knowledge of Quraan, Hadith and fiqh.

In this very age and from this very group of people there emerged one Imaam Malik (رحمۃ اللہ علیہ) about whom we are now going to discuss.

RESPECT FOR HADITH

Imaam Malik (رحمۃ اللہ علیہ) was a very pious person. His respect for the Hadith was so great that you will be left in amazement on bearing about it.

Once, while teaching the Hadith, a scorpion managed to get into his grab and began sitning him at the waist.

He remained sitting respectfully and continued the lesson without he completed the lesson; he lifted his kurta and relaised that the scorpion had bitten him seventeen times.

They student mentioned that they had noticed that his face was changing colour but they did not have courage to question him and nor did he say anything. This is what the entiquette of the Hadith was and this is what true love for Nabi (ﷺ) is And what a sincere love this was that when engrossed with the saying of Rasulullah (ﷺ) then the concern for life or death also disappears.

On this occasion we are reminded of the event of Mahmood Ghasanwi written by the scholar of the innerself. He once stayed in a room wherein there was an arc. On a shelve therein there were a few pages of the Noble Quraan. He stayed awake the whole night with the thought that it is disrespectful to sleep where the pages of the Quraan are present.

Before Imaam Malik came to deliver the Hadith lesson, he

Used to perform Gusl, adorn expensive clothing, apply ittar and comb his hair.

The student sat with their heads lowred and they turned the pages in such a manner that no sound was heard. All this was done because the words of Rasulullah (ﷺ) were to be heared. The entire floor of the classroom was carpeted and not a twig was to be seen anywhere.

THE FAMILY OF IMAAM MALIK

Imaam Malik's father name was Anas. He was from a lofty, high lineage. His great grand father was a

resident of Yamen whose name was Amir and who came to Madinah. His grandfather's name was also Malik-Malik bin Amir. He was of those who seen the Sahabas. He was in the service of Hadhrat Uthman Ghani (رضي الله تعالى عنه). When Hadhrat Uthman (رضي الله تعالى عنه) passed away, then it was this very Malik who retrieved his body from the enemies and buried it. He also heard narrations from Hadhrat Umar, Hadhrat Uthmaan, Ummul-Mu'mineen Ayesha, Talha and Aqeel (رضي الله تعالى عنهم).

Imaam Malik's father, Anas heard narration from Hadhrat Abdullah bin Umar, and in this manner the whole lineage were enriched with Ilm (knowledge).

Whenever Imaam Malik lectures then he states that "I have heard from Hadhrat Umar" (or Hadhrat Uthmaan or Hadhrat Ayesha [رضي الله تعالى عنهم])

This same sequence is adopted in Hadith lesson up to today. Wherever there be any imparting of Deeni Ilm, especially those course wherein Hadith is taught, this same sequence of mentioning name is still maintained.

IMAAM MALIK'S BIRTHPLACE

Imaam Malik was born and bred in Madinah, where Nabi (ﷺ)'s resting place is. Madinah was a place where each Aalim is as the next and ulema came from far and wide to visit the resting place of Rasulullah (ﷺ) to obtain blessing (spiritual illumination).

AN IMAAM OF MADINAH

Amongst the Ulemah of Madinah was Hadhrat Qasim bin Muhammed bin Abubakr (رضي الله تعالى عنه), who was the nephew and student of Hadhrat Ayesha (رضي الله تعالى عنها).

Urwa (رضي الله تعالى عنه) was the son of Hadhrat Zubair (رضي الله تعالى عنه), who was the nephew and student of Hadhrat Ayesha (رضي الله تعالى عنها). Nafe (رضي الله تعالى عنه), who was fortunate enough to stay in the blessed company of Hadhrat Absullah bin Umar and remained in his service for thirty years. Not only this, he also was in the service of Hadhrat Ayesha (رضي الله تعالى عنها), Umme-Salma (رضي الله تعالى عنها), Hadhrat Abu Huraira (رضي الله تعالى عنه) and Hadhrat Abu Saeed Kudhri (رحمه الله تعالى).

AS A STUDENT OF NAFE

For as long as Nafe lived, Imaam Malik attended his lesson. He used to say that when Nafe narrates from Abdullah bin Umar, then there is absolutely no doubt and so need to receive another "sanad" (chain of narrates) from anyone else.

Those who possess the knowledge of Hadith and hold the status of Sheikhul-Hadith call these Hadith which are narrated from Malik to Nafe and from Nafe to Abdullah bin Umar "Ranjeer" (i.e. when one piece is linked to another and the value is that of gold).

Let us now relate to you which makes you happy. That there is so much equality in Islam. The one who is superior in Islam is the one who is pious, righteous and pure, and evil/bad is the one who is immodest non-partical and uncultured.

Nafe (رضي الله تعالى عنه) whom we have mentioned earlier on was the freed salve of Abdullah bin Umar (رضي الله تعالى عنه). After feeing him Abdullah bin Umar raised him to such a position that he become the teacher of great, great Ulema and Imaams. And, as mentioned earlier, he remained in the service of his Sheikh for a period of thirty years. Nafe ontained his knowledge of Hadith from Hadhrat Ayesha, and from Abu Hurairrah, Umme Salma and abu Saeed Kudhri (رضي الله تعالى عنهم).

Nafe's Ustaad Hadhrat Ayesha (رضي الله تعالى عنها).

What can be said of Hadhrat Ayesha (رضي الله تعالى عنها) who had observed the sleep, the wakefulness, the laughter, the speech, the Ibaadat, the mysticism and all the other activities of Rasulullah (ﷺ). She not only obtained the knowledge but her understanding was such that reputable people also did not possess.

The meaning of Hadith is such that a slight switch in understanding can change the meaning from what to what. In matter of the world, just as the status of lawers and barrister increase with their knowledge and ability to extract and deduce laws from other laws, in Deeni issues there are those who use their understanding to elucidate the meaning and purport of the Hadith. Look when the names of Imaam Abu Hanifa. Imaam Malik, Imaam Shaafi and Imaam Ahmed bin Hambal (رحمهم الله تعالى) are mentioned then reputable and notable Ulema lower their heads to them, only due to their uprighteousness, piety and the proper understanding of the Hadith.

Once Abu Hurairah (رضي الله تعالى عنه), who was the Sheikhul-Hadith of Nafe, said that some houses, some houses and some women are unfortunate.

WHEREIN LIES MISFORTUNE

When Hadhrat (Ayesha (رضي الله تعالى عنها) heard this, she stated that Abu Hurairah has not understood. Rasulullah (ﷺ) mentioned the belief of the Jews. Islam does not state that anyone is unfortunate or unlucky. Had he heard the Hadith from the begning then he would not have said this.

And when she heard Abu Hurairah quoting a Hadith that the dead is punished when the heirs cry she was deeply regretful that he had quoted this Hadith without pondering. Why would Rasulullah (ﷺ) say something which is contrary to the Quraan. The Quraan advocates that one's burden will not be carried by another. Someone cries and another receives the punishment? What fault is it of the decseased if his heirs cry, that he has to suffer such punishment.

UNDERSTANDING OF THE HADITH REQUIRES UNDERSTANDING AND PRUDENCE

Hadhrat Ayesha (رضي الله عنها) explained that the situation was actually this that the funeral procession of a Jew passed by. The heirs of the jew were crying. Rasulullah (ﷺ) said that the dead is being purnished and the heirs are crying.

The punishment was not due to their crying but due to the bad actions of the Jew and his disobedience to Allah and His Rasul (ﷺ).

We realize from this that narrating a Hadith does not all but understand and investigating under what circumstance it was said.

THE OTHER USTAAD OF IMAAM MALIK (رحمه الله تعالى)

Imaam Malik also narrates from other elders of Madinah. The most famous amongst then are Abubakr Muhammed bin Sahab-al-Zahuri (also

referred to as Zuhri and Ibn-e-Sahab Zuhri) Jafar Saadiq bin Muhammed and Abu Haazim bin Salma bin Dunya.

IMAAM ZAHRI

He lived amongst great personalities and his narrations appear in Bukhari. Muslim Abu Dawud etc. it is common knowledge that when these six Imaams, who travelled far and wide to collect correct Hadith, they did not just accept anyone's stories. No one realises the value of great knowledge they possessed concering Hadith.

Without studying the six books, Bukhari, Muslim, Abu Dawud, Nisai, Tirmidhi and Ibn Maja and Muatta Imaam Malik, no one would qualify as a Faazil (Aalim).

Ibn Shab Zuhri is that elder who was so fortunate to have seen the Sahaba:-
Hadhrat Anas (رضي الله عنه),
HadhratJaabir (رضي الله عنه),
Hadhrat Abdullah bin Umar (رضي الله عنه),
Hadhrat Suhail bin Saeed (رضي الله عنه),

Imaam Zuhri lived in Syria. When he came to Madinah, crowed of students flocked at the gate. Imaam Abu Hanifa was also a student of Imaam Zuhri. Jafar Saadiq was the son of Imaam Baaqir, and they were from the Ahle Bait (family of Rasulullah (صلى الله عليه وسلم)). Who accepts Hadith more than them. Imaam Abu Hanifa was fortunate enough to be their student.

At times Imaam Jaafar used to test the students. Once he asked Imaam Abu Hanifa that if someone breaks the four front teach of a deer while in the state of ihram, what becomes compulsory on him. Imam Abu Hanifa replied that he did not know Imaam Jaafar

smilingly asked Imaam Abu Hanifa wheather he knew that the deer only has two front teeth and not four.

ABU HAAZIM

One of Imaam Malik's ustaad was Abu Haazim. He was an elder of very high status. He knew many Ahaadith. Sometimes, he lectured in Masjid-e-Nabwi. So huge were the crowds that there was no seating place. Once Imaam Malik could not find any place so he stood for a little while and departed. When the people inquired from him as to why he went away, he replied that when one listens to the Hadith of Rasulullah (ﷺ), then one should do so in a peaceful and a tranquil manner. He did not feel it correct to stand and listen. Imaam Malik also heard Hadith from other elders of Madinah as well.

He also benefited from the Ulema of Makkah, Basrah, Khurasaan and Jazeerah. However he did not leave Madinah for this purpose but benefited from them when they come to Madinah.

IMAAM MALIK HAD SEVENTY FIVE USTAADS.

Imaam Malik writes in his book "Muatta" the full name of which is "Muatta Imaam Malik", that his ustaad number seventy five.

Imaam Malik learnt from many elders but especially from Rabee. Rabee's full name is Abu Uthmaan Rabee-ulRaii.

Rabee was amongst those who did not see Rasulullah (ﷺ) and studied by the Sahaba. He was pious and of high caliber. Also worth remembering is that one who saw Rasulullah (ﷺ) [in the state of

Imaametc.] is called a Sahaabi. One who saw a Sahaabi is called a Tabi, and one who saw a Tabi is called a Tabi-Tabieen, (رحمة الله عليهم).

Imaam Malik had such a high affinity to Rabee that people referred to Rabee as Sheikh Malik, and wherever Rabee's name is mentioned in books, it is written as Sheikh Malik. His lesson were held mainly in Masjid –e-Nabwi. He left the people speechless with his astonishing intrigues. His lesson were attended by great scholars such as Imaam Malik. Haseen Basri, Auzai and Yahya Ansaari. Imaam Malik used to say that since the death of Rabee, the taste of jurisprudence is diminishing.

Now listen to a heart warming incident.

Rabee's father's name was Farrakh. When he left for Khurassan during the war, he left thirty thousand dinars with his wife with the instruction that she should look after it cautiously. Rabee was soon to be born. After his birth his mother saw to his education and upbringing.

When Farrakh returned after twenty seven years his appearance had changed and old age had replaced youth.

Rabee was young, knowledgeable and stately. He taught reputable Ulema, Hadith and Fiqh in Masjid-e-Nabwi. Farrakh entred his house and was rebuled by Rabee for entering without priour permission. Farrakh said that it was his own house and he has come to it. There was a commotion in the locality that someone has entred the house of Rabee. Imaam Malik also came and requested Farrakh to occupy another home instead.

Farrakh said that it was his house and that his name is Farrakh and that he had returned after twenty seven years.

His wife heard the voice and name of her husband from inside and came running out. Then the father embraced the son. To put in a nutshell, they all recognized each other. When, after meeting each other, they began speaking as father and son, Farrakh asked what was left of the thirty thousand dinars. His wife replied that be should not be perturbed as all of it is keopt safely.

When Farrakh went to pray in Masjid-e-Nabawi, he saw that his son was the Imaam. Reputable Ulema were listening to his speech with their heads bent. On his return, he remarked to his wife that Rabee has reached a high stage.

His wife asked wheather this dignity and position of the son was more valuable than the thirty thousand. Dinars. Farrakh replied that for that position and dignity let alone thirty thousand, three hundred thousand can be sacrified. He remarked further that when he (Rabee) quotes the Hadith by saying "Rasulullah (ﷺ) said," it seems as if the angle are shading him.

Then his wife said that it is all right because the treasure of thirty thousand dinars is buried in his chest.

Imam Malik was always in the service of great, notable and pious elders. He attended the lesson of the ulema, Muhadditheen (scholars of Hadith) and Fuqahaa (juro-consultants) of the time who had no equal.

He always said that he was seated amongst high-ranking Fuqahaa and not by fools. He stated that I

have seen seventy Shiekhs by the pillars of Masjid-e-Nabawi who say "Rasululllah [ﷺ] says" but I do not sit by them for they were not caution about the knowledge of Hadith. Some, due to ignorance spoke lies, other were not aware of the reality of Hadith and some were completely ignorant and were there for show.

A student of Imaam Malik states, that his Ustaad used to say that there are also such holy people in Madinah that if they lifted their hands [made dua] then rain would fall shortly but these are mainly pious and devotees. Narrating of Hadith and rending of Fatawa is something else.

The narrator of Hadith thinks that what is coming out from his month and on the day of Qiyaamat where this affair reaches.

Imam's nephew Ismael said, my paternal uncle used to say that the knowledge of Hadith is Deen. "Be careful who you seek it from. I have seen seventy person saying "Rasulullah [ﷺ] said", but did not learn from anuone of them. These people were so trustworthy that if the whole treasury was entrusted to them there would not be a difference of one hair on their trustworthiness but these were not people who were versed in the science of Hadith.

He also used to say that whatever the people said, they did not understand.

IMAAM MALIK HAD A POWERFUL MEMORY

Imaam Malik had a strong memory. What he heard he memorized. Once, he proceeded along with his Ustaad, Rabee to Imaam Zuhri. On that day Imaam

Zuhri narrated forty Hadith. When they went the next day to the gathering Imaam Zuhri asked for his book so that he may lecture, of what benefit was was the previous day's lecture.

Rabee said that there was such a person present in the gathering who will narrate the forty Hadith of yesterday without hesitation [swifty]. Zuhri inquired as to who that was. Rabee mentioned Imaam Malik's name, who narrated all of the forty Hadith. There was absolutely no mistake in Zabar or zer (i.e. that is word for word). Imaam Zuhri was dumbfounded/astonished.

ENTHUSIAM FOR KNOWLEDGE

Enthusiam for Ilm [Knowledge] is also a boon from Allah. Just as life and wealth are mediums through which one attains knowledge, so too is the supervision of pious and intelligent parents. The incident of Shiekh Abdul Kadir Jilani where his mother advised him not to speak lies, is written in the smallest ok books.

His Ashrafyah [money] was hidden in his clothing. The caravan was ambused and the thieves asked him what he had. He openly admitted that he had forty Ashrafiyah. The affect of his truthful statement was that the leader of the thives and the other thives repented.

The greatest role in the upbringing and education of the child is that of the mother. When we read about the lives of the great elders, then it becomes apparent that when the mother is religious and respects Allah and his Rasul then she transforms her children from what to what. You have just read the condition of Imaam Rabee's mother. How, instead of hoarding the gold coins her husband had givenher, she spent the

three thousand dinars to make her son an Ustaad of other Ustaad and Imaams.

In this world many such people have passed who have neither had wealth, nor did their parents have the power and the strength, and nor did they have close relatives who could assist them. They were deprived of the rightful supervision when their guardians slept in the lap of death. They gained knoweledge because of their enthusiasm to obtain Ilm and the concern of their mothers.

Sometimes poverty was experienced in the process of obtaining knowledge. But they bore it willingly and their thirst for knowledge maintained their steadfastness in the search for Ilm. Today, history is enriched with their remembrance.

Up till today there are fortunate student who sit under the shade of trees and take advantage of the light from lamps and they remain endrossed in the search for Ilm. This is true acivement and these are the successful ones who accord high ranks. Imaam Bukhari, whose book is read in every Darul-Uloom around the world, also passed such days, chewing the leaves of the trees in the Jungle, but he remained steadfast on the road to Ilm and never lost courage.

Imaam Malik also passed such difficult times whilst seeking knowledge that at one time he had to sell the wood from his roof no mslke ends meet. He used to say that perfection of Ilm is not reached until one has not tasted poverty and it does not diminish the thirst for Ilm.

In the heat of the Arabian afternoons, he used to present himself punctually in the service of Imaam Nafe. Just see how this enthusiasm for Ilmn carried

him from where to where, today whenever his name is mentioned then heads bow in respect.

Imaam Malik attended the gathering of Imaam Nafe for twelve years and become his deputy. You have also read about the amount of respect and dignity for Imaam Malik's gatherings surpassed that of kings.

ERA OF ABASSI'S GOVERNMENT

Imaam Malik was born when the Bani Umayya government was at it's height or peak. But after sixteen years, by the time the Imaam occupied the seat of imparting Ilm and became famous, the government of the Bani Ummaya had become weak and unstable.

The Bani Ummaya government is the same one (during the time of yazid) which created detestment and rage in the hearts of the hearts of the Bani Fatima when Hazrat Imaam Hussein (رضي الله عنه) was martyred.

With the decline of the Bani Ummayya, the Bani Fatima and Ulawi Saeedi tired to get the government back but the Bani Abbas rose against them.

The children of sayyida Fatima and Sayyidina Ali (رضي الله عنهما) were called the Sayyeds, and the children of Hazrat Ali (رضي الله عنه)'s from his other wives were called Ulawi. They openly claimed that the right to Khilaafat belonged to them and neither to the Bani Ummaya, nor to the Bani Abbas.

It so happened that one Sayyed (Abu Hashim Ulawi) made a will in favour of Muhammed Abbasi and the Abbasi's received he right to stand for Khilaafat.

The Sayyed became rivals of each other. The children of Sayyida Faatima and those of Hadhrat Ali

(رضي الله عنه)'s other children were at logger-heads with each other.

On the testination of the Ummayya Khilaafat, the first Abbasi governer was safaa. After him was Manzoor, who began to cut the roots of the Bani Faatima and Ulawi Sayyeds.

We have explained these differences in the life of Imaam Malik because the Ulema and the Imaams loved and had faith in the children of Rasulullah (ﷺ) whom we call the "Ahle Bait Rasul" and they desired that instead of the Ummayads and the Abbasis, the children of Rasulullah (ﷺ.) should rather gain Khilaafat, because they are more deserving.

We have discussed Manzoor and that he was the enemies of both the Sayyeds (the children of Sayyeda Faatima and those of Hadhrat Ali (رضي الله عنه), the Ulawis). He regarded them as his opponents and therefore started cutting them off at the roots.

Becoming frustrated with the oppression of Manzoor, the Sayyed held a meeting in Madinah and made Muhammed bin Hassan bin Ali (the grandson of Hadhrat Hassen (رضي الله عنه), who was very pious, uprightous Sayyed and their leader. He was called Nafs-e-Zakkiyah (pure, clean soul). He fought against Manzoor and many were on his side but fortune was not a his side and he was martyred in the battlefield.

After him, his brother Ebrahim also fought against Manzoor with great zeal and might but he was also not successful. He was killed after a few months. Manzoordeduced that the people of Madinah were especially against the Khilaafat and the government so he dispatched his half brother, Jafaar as governor to Madinah.

The government knew that if Imaam Malik issued a divorce a by force or compulsion then the divorce would not be divorce meaning that if someone forced him to swear allegiance, he would not do so. Besides this, he had already issued a Fatwa that Hadhrat Nafs Zakki is the rightful Khalif. Therefore, on reaching Madinah, Jafar started taking allegiance for Mansoor afresh. He sent a message to Imaam Malik not to classify the allegiance as impermissible.

ALLEGIANCE FORCE IS NO ALLEGIANCE AT ALL.

Whoever approached Imaam Malik for a verdict about taking alliegiance, he replied in the negative. On this the administration of the government ordered seventy lashes for Imaam Saheb.

Imaam Malik, the Imaam of Darul-Hijraat (land of Hijrat)-who repeated "Rasulullah said" for sixty two years-who speared Hadith and Fiqh amongst Arab and non-Arab had his kurta removed by the government who whipped him seventy times with both his hands slipping from the shoulders, and his entire back immersed in blood. Then he was seated on the back of a camel for publicity.

The people of Madinah observed in the bazaars the alleys and the localities that here was Imaam Malik, who sacrified himself for the name of Rasulullah (ﷺ), tied on a camel, dripping with blood from the whipping but tongue of the lover of Haq(truth) came only this Whoever knows me and whoever does not know me, listen! I am Malik, the son of Anas. I say forced divorce is against the Shariat (and forced allegiance is also no allegiance).

When he was lowered from the camel, then he went to Masjid-e-Nabwi and performed two rakaats salaat with his blood soaked clothes.

When Manzoor Abbasi was informed that Jafar had behaved so harshly to Imaam Malik then the had him seated on a donkey and had him brought back to Baghdad in utter humilitation. He deposted him.

When the government stabilized Manzoor proceeded for Haj the next year and came to Madinah. During his student years. Manzoor was the companion of Imaam Malik. Both sat with total respect in front of the same Sheikh (teacher). Thus Imaam Saheb went to meet Manzoor.

Manzoor behaved most cordially with Imaam Saheb and sowore by oath that he never ever gave permission to deal with him in such a manner. Manzoor presented the robe of honour to Imaam Saheb. As per custom, the chamberlain wanted to put it on Imaam Saheb's shoulders but Imaam Saheb moved away. Manzoor rebuffed the chamberlain and instructed him to send the robe to the house of Imaam Saheb.

When Manzoor came to relies that the Ulema are against his government then, contrary to habit, he summoned Imaam Malik at night. He also called two outstanding Fuqahaa Ibn-e-Abi Zahb and Ibn Samaan. Imaam Saheb performed ghusl and adnored the Kafn and came to the court of the government.

FACE TO FACE IN THE COURT OF MANZOOR.

Manzoor said that he has received information which has made him feel very sad. He asked the Ulema to

advise him if he has any flaws but not to speak ill of him and to renegade from his obedience.

Imaam Saheb read the Quraanic aayat:-
"Muslims, if some Fassiq (transgressor) inform you, then testify and investigate his information. It must not be so that due to ignorance you harass the innocent and regart your action".

Manzoor said. "Well, inform me what you think me."

Imaam Saheb Said "Absolve me from answering this question."

Ibn-e-Samaan said, "Ameerul-Mu'mineen, you are the best from all you perform Haj, engage in Jihaad,aid the oppressed and are the backbone of Islam and justice."

Ibn-e-Abi Zahb answered frankly "You are the worst of the creation. You utilize the wealth of the Muslims for your own pomp and grolry. You destroyed the poor. Trouble the rich say, what answer are you going to present in front of Allah."

Manzoor said, "Look a little what is in front of you."

Ibn-e-Abi Zahb said, "What will happen, these are naked sawords. There is death, but to die today is better than to die tomorrow."

IMAAM SAHEB'SSTATUS ACCORDING TO MANZOOR

On the departure of the two Faqihs, Manzoor said. "I smell the fragrance of burial cloth from your grab."
Imaam Saheb replied that he was despondent of life.

Manzoor asked, "Subhaanallah! What, will I destroy the pillars of Islam."

After Manzoor, the position went to Mahdi. After two years Mahdi came for Haj. His two sons Haroon and Moosa came with him. He was welcomed by the Ulema and the respectful people near the city. Amongst them was Imaam Malik. Imaam Mahdi saw Imaam Malik, greeted him and embraced him.

IMAAM SAHEB'S GREAT CONCERN FOR THE PEOPLE OF MADINAH

That year there was famine in Hijaz. Imaam Saheb said, "You are going to that city wherein are the children of the Ansaar and the Muhaajireen. They all live under the shadow of Nabi (ﷺ). Mahdi took the hint and forwarded twenty five lakh (a hundred thousand) dirhams to Imaam Saheb for distribution amongst the deserving.

He forwarded a further three thousand Ashrafiyyah to Imaam Saheb with an invition to join him to Baghdad. Imaam Saheb declined the offer with the saying of Rasulullah (ﷺ) that "Madinah is better for you if you but knew. "So how can I leave the cith of the Rasul (ﷺ).

RESPECT

The Ulemah gave preference to Makkah over Madinah, but Imaam Saheb's opinion was that madinah is better than Makkah and the mystic feel the same way.

Mahdi then sent a conveyance to Imaam Malik by which he could come to the royal Khilaafat court Imaam Saheb refused to use it saying that "What courage has Malik got to go riding in those alleys in

which Rasulullah (ﷺ) went walking. "Althought he was ill he went on foot.

It is recorded that on this journey, Mahdi listened to the Ahadith complied in Muatta and also ordered his sons, Haroon and Moosa to do the same. The sons summoned Imaam Malik who retoted that "Ilm does not go to the courts, those of court come to Ilm. "The sons learnt a lesson from this and came with total respect to the lessons.

It is said that Imaam Saheb used to read the Ahaadith himself. He said that it was the pattern of the Madinah Ulema that the student read and the Sheikh listens, so that when the necessity Aries then it will be easy to comment or explain. When Mahdi was informed of this, he advised his sons to read first and let the Imaam will listen.

Moosa was the successor of Mahdi but he did not live for more than a year when Haroon-ar-Rasheed took over the seat of Khilaafat.

Haroon-ar-Rasheed was a person of such a high caliber that history has not forgotten him and nor will it be forgotten. During his time some poet said;
"O Haroon, if someone desires to meet to meet you, they may meet you on the borders of the enemy or in the Haraamain."

This implies that he was so zealous that he was either occupied in fighting the enemy or in praying in the Haran, for blessing and good fortune.

HAROON-AR-RASHEED IN THE SERVICE OF IMAAM SAHEB

Do you really know who Haroon-ar-Rasheed was? He was that Abbasi Khalef for whom great and notable

kings feared. He was the backbone of the Ulema and the pious ones. There were no bounds to his virtues. In his era, the Islamic government was regarded with such awe that when he addressed the Roman governer as "O, The dog of Rome", the governor was so delighted at being addressed at all that he placed the letter on his head kissed it and was proud of the fact that the government of Baghdad had honoured him.

During the rule of Haroon, on one remained unclothed or hungry. He was not favourtism and respected the knowledge and language of other so much that upto today his name remains outstanding in this regard.

Immediately after becoming the Khalif, he proceeded for Haj. When he came to Madinah, the people came out to welcome him, Imaam Saheb was also present. When Imaam Saheb saw him, he was very happy and said that Imaam Saheb's book, Muatta, had reached Baghdad and that he has emphaissed the importance of studying it to the youth in his family.

Haroon Rasheed once summoned Imaam Malik to the royal court to read the Hadith of Muatta to his children.

Imaam Saheb came but he did not bring the Muatta with. When Haroon inquired as to the reason for this, to which Imaam replied: "Haroon, knowledge has come from your house, humiliate it or Honour it. "Haroon was silenced and, together with his sons he procceded to the lesson of Imaam Saheb. A huge crowed of students had gathered for the same purpose and Haroon asked Imaam Saheb to remove the rest of the Students and to read the Muatta for his sons alone. Imaam Saheb reply was: "what! Should I destroy the rights of so many Muslims just for one

person. "Haroon was silenced again. After Haroon seated observed: "Ameerul-Mu'mineen, humility is a good quality. "On hearing this Haroon descended from the platform and sat with the rest of the students. Haroon then requested him to read.

Imaam Saheb remarked that this was contrary to habit and indicated to one of his student (Mueen bin Essa) to read. Haroon and his sons listened to the Muatta.

You have now witnessed hos independent Imaam Malik was. He did not spare the value of knowledge for the pleasure of the kings.

AN INCIDENT REGARDING THE SHEIKH-UL-HADITH OF DEOBAND MOULANA ANWAR SHAH KASHMIRI.

The writer himself has witnessed this incident. Hadhrat Moulana Anwar Shah Kashmiri (رحمه الله تعالى) went to Hyderabad. He stayed in Abed Road by a famous lawer. This was during the era of Sir Akbar Hederi. A messenger came with a message from the royal house, that Sir Akbar conveys his salaams. Moulana conveyed his salaams as well. The lawer took the Moulana aside and explained that this meant that he wanted to meet the Moulana. Moulana replied that since he had never met sir Akbar before before, the only reason he could have called him is because he is the Sheikhul-Hadith of Deoband and an Aalim. Addressing the lawyer directly he said: "Listen, lawer! Knowledge does not go to the door of anyone. He who honours knowledge goes to its door."

The messenger departed and returned with another message that sir Akbar is coming himself but there will be no other meeting time.

Hadhrat Shah Kashmiri remarked that he will not let the one who is seated, rise and it is clear that when Sir Akbar comes, other will not come. On that very day he went away from Hyderabad because there was a possibility of Fitnah (trouble).

Now letus return to the story of Haroon.

THE RECITATION OF MUATTA AMONGST THE ULEMA

On the journey to Hijaz, the Ulema of Iraq accompanied Haroon Qazi Abu Yusuf, who was the higest ranking Qazi of the Abbasi kingdom was also present. Haroon-ar-Rasheed organized an Academic Congregation (function).

Imaam Saheb started reading the Ahaadith from Muatta. The Ulema remained silent when Imaam Saheb completed the law, which implied that they had no differences with it.

He was an ocean of laws and regulations which spread and flowed. At the end of the function, Haroon called Imaam Saheb and asked him to explain the law. Imaam Saheb Substained the law from the Quraan and the Hadith and they all agreed upon it. They accepted the Muatta as being worthy of being acted upon.

Imaam Saheb remained Haroon about the poor and oppressed in Madinah. He ordered a huge sum to be given in this direction.

Haroon wanted to display the Muatta on the Kaabah for all the countries to act upon but Imaam Saheb prohibited this.

DIFFERENCE OF NARRATION DOES NOT NEGATE THE TRUTH

He said that Sahaba also used to differ in some laws and their difference was truth. These pious people dispersed to various places and thaught the Sunnat of Rasulullah (ﷺ) and the various laws. The various laws. The truth is that so many Sunnat underwent some change. If initially it was permissible to reply freely while in Salaat but eventually it becomes prohibited. Today if one replies in Salaat then one's Salaat is nullified. When the pattern of Salaat performance was completed the laws changed. This type of difference is also found in saying "Ameen", audibly and while going into ruku or after ruku, the hands were raised. The discussion is whether this was done till the end or whether this pattern was changed.

Those who were blessed to serve Rasulullah (ﷺ) in the earlier times and were not with him later did not report contrary to what they saw. Many laws changed due to changing conditions. Those who heared one law at one times and departed and were not there when the laws changed, cannot be regarded as acting contrary to the truth. At that time there were no telephones and faster means of communication that we have today so this should not be a cause for confronation due to variation in the law.

On the principle of laws wherein the differences between Islam and Kufr is encompassed, there is no difference amongst the Ulema of the Ahle Sunnat Wal Jamaat. Hanafi, Shaafi, Hambali and Maliki are unanimous on those beliefs which result in Islam and those which result in Kufr.

PERSONAL VIRTUES

He spent the time between lecturing and issuing of Fatawas in the recitation of the Quraan. More Ibadat was performed on Jumuah night (Thursday) and no the first night of every month he spent the entire night in Ibaadat. He regarded any moise-making and rowdiness near the blessed grave of Rasulullah (ﷺ) as a great disrespect to the status and dignity of Nabuwwat. The Hadith of Rasulullah (ﷺ) was not narrated until ghusl and wudhu was not performed.

He never rode a conveyance in the alleys of Madinah. How can the earth upon which the blessed feet of the leader of both the worlds walked, be trampled upon by an animal?

When the blessed name "Muhammed" was mentioned, then the colour of his face changed.

GENEROSITY

Once Imaam Malik was showing his stable to Imaam Shaafi. The latter parised some of his horses. He then gifted the whole stable to Imaam Shaafi.
Every year he gifted eleven thousand dinars to Imaam Shaafi.

HOSPITALITY

When Imaam Shaafi stayed over for the night then Imaam Malik brought and laid the food himself and he also brought the water for the whudhu of the Fajr salaat himself. When he saw him off at the bazaar he paid for the hired conveyance himself and also gave him a small bag of money.

RESPECT FOR THE AHL-E-ILM (PEOPLE OF KNOWLEDGE)

You have just read how displeased he was with Haroon-ar-Rasheed for sharing his seat while he was delivering a lesson. However, when Imaam Abu Hanifa came to him, he spread out a cloth for the Imaam to sit upon and when he (Abu Hanifa) departed, he remarked that: "This is Abu Hanifa of Iraq, who, if he desired to prove that the pillars around are gold, he could do so". This pious person did not respect nor value material wealth as much as he respected and valued the people of Ilm.

THE SPREADING OF IMAAM MALIK'S MUNIFICENCE

There were reputable and great Ulema and Muhadditheen in Madinah but the fame and status reached by Imaam Malik was not reached by the others. Not only did students of Madinah attened his lessons but from Makkah,Madan,Taif,Syira,Damascus,Hamas and Baitul-Muqaddis. Also from Baghdad, Basra, Kufa, Persia,Karman,Hamdaan,Rai,Nispur,Tabristan,Taus,Sa marqand,Bukhari,Egypt,Alexandra,Africa,Tarablis,Marq uis,Tarbalam,Itly and all the srounding areas.

This was the blessed fulfilling of the prophecy of Rasulullah (ﷺ). Hadhrat Abu Hurairah (رضي الله عنه) narrated that Rasulullah (ﷺ) said: "Shortly a time will come when people will rush on camel to seek Ilm (knowledge), but will not find a dreather Aalim anywhere but in Madinah."

How many people must have benefited from Imaam Malik, who taught Hadith and Fiqh for sixty two years.

Experts like Imaam Abu Hanifa attended his lessons and pious ones such as Imaam Shaafi (who was called THE CLASSIFIER OF HADITH) attended his lesson.

Hadhrat Sufyaan Tauhri (who was the Imaam of Kufa and to whom the last miracles are prescribed), attended his lessons. Qazi Abu Yusuf, who was the chief judge of the Abbasi government and numerous other authorities of history whose names are taken with respect and honour benefited from Imaam Malik (رحمه الله تعالى).

There were not only Ulema and Fuqahaa amongst his student but mystics, dervishes and such pious ones who had seen the Sahaaba. Then there were deputies of the Muslim, Manzoor, Mahdi, Hadi, Haroon Rasheed, Ameen, Abdullah and Mamoon.

The Fuqahaa of the times, the judge of the times, the great Sheikhs, Jaafar Saadiq, Abdullah bin Dinnar, Ibrahim bin Adham,Zumnoon Misri, Muhammed bin Fazal bin Ayyaz – Who are regarded, even upto the present time by Arabs and non-Arabs, as their leaders and guides, have benefitedfrom Imaam Malik.

Poets, historians, Mufassirs explainers of tafseer) expert in literature, and if there was one link or two between those who studied under the student of Imaam Mlik, they used to boast about this fact. These include Imaam Ahmed bin Hambal, Imaam Bukhari, Imaam Muslim, Tirmizi, Abu Daud and Nisai.

Imaam Nawawi wrote in the Seventeenth century: "The chain of narrators which I found to be closer than Bukhari, Muslim and Sahih is the Muatta of Imaam Malik, who is the Sheikh of all these Muhadditheen and Imaams."

METHOD OF NARRATING HADITH.

He used to narrate Hadith with complete tranquility, total consideration and due attention. At times he sat on a high place and at times he stood. Student sat in fronr and at the back with pen and ink. The Imaam used to narrate and the student wrote. At times some of the Hadith used to be in front of him and at times he used to narrate from memory. If the gathering was huge, then a student was positioned in the centre to transmit the Imaam's words.

At times the Hadith, Fatwa or commentary was dicated to a student who read the same to the other student in the lesson. The Imaam listened, adding, subtracting or explaining wherever necessary.

In Bukhari some Hadith are quoted like this: "Imaam Malik informed me," and at other places it is narrated that: "I have read Hadith in front of Imaam Malik". This means that Imaam Malik listened while some fortunate student read the such as the narration of Habeeb, who recited many times in front of Imaam Malik.

The greatest speciality of Imaam Malik is that he was from the pure soil of Madinah, and lays buried there as well.

He stayed in the house of Hadhrat Abdullah bin Masood (رضي الله عنه) and occupied the era from which Hadhrat Umar (رضي الله عنه) used to conduct his activities from.

Madinah is the Darul-Hijrat (house of hijrat) were Rasulullah (ﷺ) and the Sahaba (رضي الله عنهم) migrated towards.

Because of the great love that Imaam Malik had for Madinah and because of his great contribution to the science of Hadith, he is referred to as the "Imaam of Darul-Hijrat."

HIS WORKS

From all his work the Muatta holds the highest status. The Ulema have accepted this to be the best book after the Quraan. This is the first compilation of Hadith which emanated from Madinah. After the Quraan, this is the first book on the words of Rasulullah (ﷺ.)

The status of the "Sahib Bukhari" of Imaam Bukhari came a hundread years later Imaam Shaafi (رحمه الله تعالى) says: "After the Quraan there is no better book on the surface of the earth, that Imaam Malik's Muatta. "Not a night passed by wherein he was not blessed with the sight of Rasulullah (ﷺ) in his dream.
The mystics can easily say that his status must have reached that of the Sahaaba (رضي الله تعالى عنهم).

DEMISE

He passed away at the age of 86 on the eleventh Rabiul-Awwal 179 (A.H). He is buried in Jannatul-Baqee.

Shawwaal 1415
March 1915.

FOREWORD

Definitely all praise is for Allah. We parise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our evil actions.

Whomsoever Allah guides, none can misguide him. I bear witness that none has the right to be worshipped but Allah, alone, having no partner and I bear witness that Hadrat Muhammad (ﷺ) is His obedient servant and Rasul. Blessings be upon the Sahabah (رضي الله عنهم).

In this morally declining age, people who read a few books on Islam in the comfort of their homes without any sacrifices have formed a habit of passing judgement on pious righteous knowledgeable persons whose sacrifices cannot be compared. We have embarked upon a series of brief life stories of the four Imams of fiqh.

Mostly, we have rendered a non-literal translation of the Urdu original by Hadrat Moulana Makbool Ahmed Suhaarwi (رحمه الله). With minor additions of our own.

The aim of this work is to create respect, love and honour for those who truly deserve it and to realise the insignificance of our meagre efforts towards the upliftment and maintenance of our deen. It is also hoped that a thirst will be created for more details in this regard. These series may be easily adopted as part of the syllabi for Madressahs and other Islamic educational institutions.

May Allah Ta'ala reward all those who enable us to put these pages to print and include us in their duaas and may He accept these minor efforts for His Deen.

A.H. Elias (Mufti)
Shawwal 1415
March 1995

Rasulullah (ﷺ) said that while the household members are crying over the dead, then the dead punished.

On hearing this Ayesha (رضي الله عنها) stated that the narrator did not learn the Hadith properly, and has erred in understanding its meaning. The original incident relates to a Jewish lady who passed away and the household members were busy mourning. Nabi (ﷺ) happened to be passing by and he remarked that these people are crying and that person (i.e. the dead Jewish lady) is being punished.

Punishment on the Jewish lady was due punished to evil ways and not because of the crying of the members of the household. If any dead person is punished because of someone else crying then this would be contrary to the words of the Quraan. In the Quraan it is clearly stated that no one will carry the burden of another. One person cries and another gets the punishment! How can that be?.

One can easily see how such a small issue can create such a difference in meaning.

During the Khilaafat of Hadhrat Umar (رضي الله عنه), despite his involvement in other governmental issue, he kept a stern check on those who narrated ahadith and he actually curbed those who transmitted too many Hadith.

Hadhrat Umar (رضي الله عنه) knew that no matter how intelligent a person may be, and no matter how good a person's memory may be, the possibility of forgetting always exists. The issue of Hadith is so delicate that Rasulullah (ﷺ) himself stressed that "Whosoever quotes a statement from me which I did not make, let him make his place in Jahannam."

Hadhrat Umar (رضي الله تعالى عنه) proclaimed in Madinah and during the occasion of Haj, in the presence of thousands, that besides Hadhrat Uthman, Hadhrat Ali, Muaaz bin Jabal, Abdur-Rahman bin Auf, Abi bin Kaab and Zaid bin Thaabit (رضي الله تعالى عنهم) etc. no one else should give fatwas (legal rulings) and all questions must be addressed to them.

All of the above were Sahabah (رضي الله تعالى عنهم) of high status. Hadhrat Umar (رضي الله تعالى عنه) mentioned in his speeches that if anyone wants to learn Quran should do so by Abi bin Kaab (رضي الله تعالى عنه). Those who want to know about fard, Waajib and sunnat should enquire from Zaid bin Thaabit (رضي الله تعالى عنه). General laws will be given by Muaaz bin Jabal (رضي الله تعالى عنه). This is similar to seeking counsel from famous lawyers regarding worldly laws; in whom one has full confidence. Certain lawyers handle military cases. Some are for estate cases and some are court lawyers. Amongst them some are so famous that their doors are crowded with long queues whilst others sit on their chairs killing fwes.

THE RESEARCH METHOD OF HADHRAT UMAR (رضي الله تعالى عنه)

It was Umar (رضي الله تعالى عنه)'s habit that if any Sahabi (رضي الله تعالى عنه) mentioned any law then he used to clarify whether this was the Sahaaba's own opinion or whether it was linked to what Rasulullah (ﷺ) said.

Hadhrat Musa Ashari (رضي الله تعالى عنه) was a Sahabi of high status. Once he came to visit Umar (رضي الله تعالى عنه), and sought permission: "Can I come in" three times. When no answer was received, he returned.

Hadhrat Musa Ashari (رضي الله تعالى عنه) was a Sahabi of high status. Once he came to visit Umar (رضي الله تعالى عنه), who

was busy at that time, began looking for him but found that he was gone. He sent for him and inquired as to the reason why he had left. Abu Musa said that he had heard Rasulullah (ﷺ) say that if, after seeking permission three times, no reply is received, then one should return.

Hadhrat Umar (رضي الله تعالى عنه) asked him to bring a witness to verify his statement about what Rasulullah (ﷺ) had said.

The witness was presented and testification was given proving that Rasulullah (ﷺ) had definitely said so. Then Umar (رضي الله تعالى عنه) said to Abu Musa: "Abu Musa, Do not think that I regard you as a one who narrates incorrect or fabricated ahadith. The purpose of this clarification is to create a fear in the people for misquoting the Hadith and to prevent them from being careless in this regard for this will cause flaws in the laws of Islam.

Soon you will read how Hadhrat Umar (رضي الله تعالى عنه)'s fear materialised.

HADHRAT ABU HURAIRAH (رضي الله تعالى عنه) NARRATED MANY AHAADITH

This incident is very touching. Hadhrat Abu Hurairah (رضي الله تعالى عنه) was a narrator of many ahaadith. Someone once asked whether he used to narrate many Hadith during the time of Hadhrat Umar (رضي الله تعالى عنه). He replied no! Everyone feared the whip of Hadhrat Umar (رضي الله تعالى عنه). If there were any discrepancies in the narration of a Hadith, then Hadhat Umar (رضي الله تعالى عنه) made no concessions for anyone.

After Hadhrat Umar (رضي الله تعالى عنه), numerous disputes and the Sahaba (رضي الله تعالى عنهم) went to distant places.

Wherever they went people came from far and wide to question them on the various laws and they were provided with answers.

Besides the laws concerning salaat and fasting, the laws of punishment, theft and fraud also had to be explained. This led to such a situation that delegates came from various places to attend conferences where they put their heads together to formulate unanimous decisions on every issue.

As the years went by more gatherings took place wherin new issues were discussed and new laws formulated. On many occasions some sahabi would explain a law according to his opinion and analogy. After some days it was found to be incorrect and the correct law was stated. By this time the incorrect laws had already travelled a distance.

Those who learnt by the sahaba (رضي الله عنهم) were not all of the same calibre. There were those who were righteous and pious who learnt every word as it was and there were those who added and subtracted – some willingly but most unwillingly.

Many laws underwent some change or the other, but look at the Greatness of Allah that just as in the time of Hadhrat Umar (رضي الله عنه) there were people who were well-versed in the knowledge of Hadith – within a century after the passing away of Rasulullah (ﷺ) people such as Imaam Abu Hanifa, Imaam Malik, Imaam Shaafi and Imaam Ahmed bin Hambal were born who preserved the ahadith, pondered on the laws and removed the interpolated Hadith. These four Imaams came to the world following each other closely and presented themselves for the service of Deen. They neither accepted any government post, nor did they become subservient to the government

whilst proclaiming Haq (truth). For Haq (truth) bore difficulties and hardships; they were whipped; went to jail, bore harassments but did not turn away from Haq (truth). Allah Infinite Mercy be on these Imaams.

You have read the conditions of Imaam Abu Hanifa and Imaam Malik (رحمه الله). now read that of Imaam Shaafi (رحمه الله). Understand who he was and what he showed and taught the Muslims.

HADHRAT IMAAM MALIK (رضي الله تعالى عنه)'S STATEMENT.

Imaam Shaafi's ustaad (teacher), Imaam Malik's motto is "Knowledge of Hadith is Deen. "Be cautious from who you obtain it. I have seen seventy people who say "Allah says" and "Rasulullah (ﷺ) says" but I did not take any narration from them because whatever they say they themselves do not understand.

The essence of the Knowledge of the Quraan and the Hadith is to understand its purpose and its spirit.

Many statements are such that if a person does not know when it was stated and why, then one will not understand it correctly.

The Greatness of Allah can clearly be seen in that one is able to extract laws from the Ahaadith and gain understanding from the Quraan and the Hadith. Knowledge is not dependent solely on intelligence and organisation.

This very understanding of the Hadith result in the making of Fiqh (Jurisprudence) and this is the distinctive unique quality of the four Imaams by which the world recognises them.

Rasulullah (ﷺ) has said that when Allah desire good for someone then He grants him the understanding of Deen.

The lofty Quraan mention that whosoever has the understanding of Deen has received an abundance of good fortune. Fiqh is the understanding of Deen and a Faqih is that Aalim who understands the whole of Deen and explain it to the people in such a way that they understand it and if anyone requests proofs for it, they substantia from the Quraan and Ahadith.

The four Imaam were such great Fuqahaa that everybody acknowledges their supremacy. Reputable Ulema, great philosophers, kings and the common man recognised this fact. Everybody acknowledges that no one understands the Quraan and the Hadith in the way the Imaams did.

THE FAMILY OF HADHRAT IMAAM SHAAFI (رحمه الله تعالى)

Imaam Shaafi (رحمه الله تعالى) was from a Noble lineage, and what can be better than to hail from a family to which Rasulullah (ﷺ) is linked.

Muhammed the Rasul of Allah, the blessed son of Abdullah.
Abdullah son of Abdul Mutallib.
Abdul Mutallib son of Hashim.
Abu Abdullah Muhammed Shafi-noble son of Idris.
Idris son of Abbas
Abbas son of Uthman
Uthman son of Shafi
Shafi son of Saib
Saib son of Ubaid
Ubaid son of Abd
Abd son of Hashim

Notice, Rasulullah (ﷺ) is Hashimi.

Imaam Shaafi (رحمه الله) is Hashimi.Imaam Shaafi's father stayed in a village called Tabaala, near Madinah Munawwarah. After some time he came to Madinah and when there was difficulty in provisions he proceeded to Shaam, (Syria) and stayed in Asqalaan.

Imaam Shaafi's father died before the Imaam's birth. The uncle and grandfather were staying nearby in the town of Azad. His mother took him there. He stayed with his uncle for eight years.

EDUCATION
BECAME HAFEZ AT THE AGE OF SEVEN

When he became a Hafez, he was seven years old. Amongst the books of Hadith the Muttah of Imaam Malik was very famous.

At the age of ten his mother sent him to Makkah Muazzamah. Imaam Shaafi's uncle stayed in Makkah but due to financial shortcoming he could not send him to Madinah where the lesson of Imaam Malik was recognised and rated as the highest in the whole of Arabia.

His mother sent him to Makkah to study and memorise the history of the progeny of the Arabs. This was considered an absolute necessity amongst the Arabs of status. As important as it was to study the genealogy of the Arabs, Imaam Shaafi was not inclined in this direction. He was after all from the family of Rasulullah (ﷺ) and he was therefore naturally inchined towards the study of the condition of Rasulullah (ﷺ) said towards understanding that which Rasulullah (ﷺ) on every occasion. Such was his inclination that he immediately memorised whatever he heard and wrote it on bones to preserve it in earthen pots. How great was his enthusiasm and yearning! What a blessed age it was!

DREAMING ABOUT RASULULLAH (ﷺ)

Once he saw Rasulullah (ﷺ) in a dream. Rasulullah (ﷺ) asked him: "Lad, from which are you? He replied:" Sir, I am from your tribe, and a speck from

the rays of the Rasulullah (ﷺ) called him nearer and applied his blessed salivia on his lips and mouth and said "Allah will send blessings on you."

After a few days he dream of Rasulullah (ﷺ) leading salaat in the Kaaba, after which he began imparting knowledge to the people. Imaam Shaafi came closer and requested Rasulullah (ﷺ) to teach him something. Rasulullah (ﷺ) then presented him with a small scale as a gift.

After inquring for the interpretation, a pious person said that he will be the Imaam of spreading the Sunnat of Rasulullah (ﷺ) in the world.

We are illustrating that due to poverty and improvision Imaam Shaafi (رحمة الله عليه) could not fulfil his inner yearning (to study under Imaam Malik (رحمة الله عليه) In Madinah). At that time Muslim bin Khalid Zanji was the Imaam of Hadith and Fiqh. He was the Mufti. In Hadith, he was the student of Muhammad bin Shahaab, Umru bin Dinar and other elders and he learnt Fiqh from Imaam Abdul Malik Bin Abdul Aziz. He was understanding, compassionate and a pious person. He was able to recognise the quality of a person by looking at the face (external). Imaam Shaffi attended his lesson and

Muslim bin Khalid was extremely pleased with the enthusiasm and intellect of Imaam Shaafi (رحمة الله عليه).

Daily in the madressah, mention was repeatedly made of Imaam Malik (رحمة الله عليه)- the etiquettes in his classroom –the method of studying Hadith by his student- his commentary and explanation of Ahadith- his dignity and awe – purity and cleanliness. Imaam Shaafi listened to these and remained silent. One day he finally mentioned his burning desire to be in the

service of Imaam Malik and his inability to do so to Muslim bin Khalid.

He was advised that Musaab, the son of Hadhrat Zubair (رضي الله عنه) was an influential person. If he writes even by way of intercession to anyone then the difficult becomes easy. He was also a wealthy person and if he so desired he could also give the money himself.

When Musab heard Imaam Shafi's condition, he immediately wrote a note and gave him a hundred Ashrafiyyahs (money). His ustaad wrote a letter of intercession to Imaam Malik, that Imaam Shaafi deserves his attention and was very enthusiastic. He wrote about Imaam Shaafi's intelligence and wit. Also that he was in his class for three years.

Imam Shafi left for Makkah from Madinah. He trevelled the distance stage by stage. The first thing he did on reaching Makkah was to present himself to Imaam Malik (رحمة الله عليه).

NO NEED FOR INTERCESSION WHEN SEEKING KNOWELEDGE

On meeting Imaam Malik, he gave him the letter from the ustaad to which the Imaam angrily retorted "What! Do you seek intercession through notes in order to seek knowledge about Rasulullah (ﷺ). This is dependent on truthfully seeking which intercedes for itself."

When Imaam Shaafi mentioned his inner desire and his restlessness, Imaam Malik asked him affectionately "What is your name? he replied "Muhammed bin Idris. "Imaam Malik said; "Fear Allah, you are to obtain great status and dignity. "After some

time, with the constant attention of Imaam Malik, he attained the highest respect and position in the class.

THE METHOD AND ETIQUETTE OF HADITH LESSON.

In Madinah Munawwarah, there were two method of teaching Hadith. One was when the Sheikhul Hadith stood or sat on an elevated place and after narrating the Hadith, explained and commented on it. The student sat respectfully and took notes and if there arose any intricacy then an answer was provided on enquiry.

The second method was that the Sheikhul-Hadith noted the Hadith with the explanation and gave it to any reliable intelligent student who read in to the others, and the ustaad rendered the commentary. Imaam Malik gave lesson it this manner and you recall that in the presence of Haroun-ar-Rasheed Mueen bin Essa narrated ahadith whilst Imaam Malik gave commentary upon it.

This honour was obtained by other student as well as Imaam Shaafi. When Imaam Shaafi read the Hadith, Imaam Malik loved his recitation greatly. Imaam Shaafi narrates that in front of the Sheikh we used to turn the page slowly without a sound.This sign of respect was necessary during our Hadith lessons.Immam Shaafi narrated Hadith from great elders but benefited most from Imaam Malik whose classes he attended for three years.

AN INTERESTING EPISODE

One day a perturbed parrot merchant came to Imaam Malik and said: "I sold a parrot to someone which talks a lot. I told the customer not to worry on this account.

After a little while, the customer came back with the complaint that the parrot does not speak at all. This displeased me and a heated discussion pursued between me and the customer. In the heat of the moment I said that the parrot does not remain silent. If it remains silent then talaaq (divorce) upon my wife. Is my wife divorced or not?"

Imam Malik replied that divorce has taken place because it does remain silent as well. The saddened merchant was very sorrowful and left.

Imam Shaafi followed him a little distance and then asked: "Does your parrot talk for a longer period or does it remain silent for a longer period. The merchant replied that the parrot talks more but sometimes remain silent. Imaam Shaafi asked him not to be depressed as his wife was not divorced. He then returned quietly to the class and sat down.

The merchant returned to Imaam Malik and asked him to review the case. He replied that there was no need to do so as the matter was clear that his wife was divorced. The merchant explained what Imaam Shaafi said to him. When Imaam Malik heard this he was angered and asked Imaam Shaafi why he had given a wrong fatwa (ruling).

Imaam Shaafi maintained his composure and respectfully stated : "Hadhrat, ponder, the merchant says that the parrot talks more and remains silent less.:" Remember the narration which you stated in my presence where Fatima bin Qais came to Rasulullah (ﷺ) and said: "Ya Rasulullah, Muaawiya and Abu Jahim both have proposed to me. I will marry the one you command me to Rasulullah (ﷺ) said: "Fatima, what has Muaawiya got? He is poor whereas the stick never comes down from the shoulder of Abu Jahim."

Rasulullah (ﷺ) knew that Abu Jahim sleeps and works as well. His words "never does the stick comedown" means that he works more and is always ready to fight and die. This is common usage and the other of the whole is given on the majority.

The merchant's parrot talks more than he remain silent and when the occasion arise he talks a lot. Thus, if under this condition of excitement, the merchant uttered talaaq,
Then no divorce occurs.

After thinking carefully, Imaam Malik deduced correctly. Certainly divorce has not occurred.

USTAAD GRANTS PERMISSION TO GIVE FATWAS

These blessed personalities did not become angry due to their opinions being over-ruled but were pleased at the brilliance of their student. Now you have developed the ability to state laws and to give fatwas. I give you permission to issue fatwas.

A similar incident occurred with another ustaad of Imaam Shaafi (رحمه الله). Sufyaan bin Uyayna was an esteemed and reputed Imaam of Makkah Muazzamah. Imaam Shaafi remarked that if it was not for Imaam Malik and Sufyaan, then the knowledge of Hadith should not have remained in Hejaaz.

Sufyan asked Imaam Shaafi to explain and elucidate the following incident:-

Nabi (ﷺ) came from the Masjid with Ummul-Mu'mineen Saffiyya (رضي الله عنها). On the way they met two persons. Addressing them, he said: "With me is my wife saffiyya, "and he also said" Shaitaan runs in the blood of man".

Imaam Shaafi said that this was the obligatory teaching of Rasulullah (ﷺ) that before those two develop a suspicion as to who is with the Noble Rasul of Allah (ﷺ) – let him tell them himself. If he did not inform them then perhaps they may get involved in the sin of falsely accusing someone. This sin would have jeoparadised their Imaam since falsely accusing someone amounts to Kufr.

Sufyaan said, Shaafi, now you can issue fatwas.
As Allah wished, what a good commentary that was.

PERFECTION IN KNOWLEDGE

After obtaining Knowledge on Hadith and Fiqh Imaam Shaafi went to his in-laws to attain knowledge in other field and sciences.

He achieved perfection in the science of poetry, lexicography, history, syntax, prosody and intuition. He also learnt astronomy and recognisation of the stars but did not utilise it.

He knew thousand of poems by famous poets. His text was crystal clear. Great experts were astonished and amazed at his style, sequence, eloquence and continuity in text.

Great lexicographers, Imaams and Mujaahida crowed Imaam Shaafi as the head of Mujtahids. He was an expert in the speech of the Arabs and had a vast knowledge of them.

He was so outstanding in intuition and physiognomy that people wrote about his intuition in their books.

HOW WAS HIS INTUTION

Once Imaam Shaafi and one of his companions were going outside Makkah when a person came in front of

them. Imam's friend said: "You have studied physiognomy, so state what is this man's occupation? Imaam said that he is either a carpenter or a tailor. The friend inquired of the men and was informed that previously he was a carpenter and is a now a tailor.

With great enthusiasm and delight Imaam narrates one of his encounters. He says: "While I was returning from Yemen after completing my studies in physiognomy and intuition, then, on the way night befell. There was a village where I thought I will stay for the night. One person was pacing in front of his house. His forehead protruded and his eyes were red. I thought that this person was one of bad trait and sagacious and shrewd by nature.

I asked him whether I could stay with him and he agreed enthusiastically. He then made me stay in a comfortable place, fed me with good food, spread a clean cloth for sleeping and organised food for the house.

Observing his hospitality I began to wonder how contrary this was to my knowledge of physiongnomy. (The science of deducing facts by observing the external appearance and conditions of a person.) This is a very good person, at the time of departure in the morning, I gave him my address and invited him to come to my place if he ever came to Makkah Mukarramah. The person thanked me and asked me if I had any favour on him or if I had any of my possession in trust with him. I replied in the negative. He said: "The food, clean bedding, excellent accommodation. What about the remuneration for all this? Has all this come for free! Then he enumerated on a bill the amount I owed him. I paid the full amount and thought: "Intitution is definitely a science.

Intitution and physiognomy indicated that this person is shrewd by nature, and in the end it proved to be true."

Another incident is even more mind-boggling. A person by the name of Rabee narrates that he and the Imaam were in the Jaamia Masjid just then a man entered and began to investigate the condition of the travellers who were resting. Whomsoever he observed he stared at their eyes.

Imaam Shaafi said to me: "Rabee, go and ask him whether his one-eyed Abysinian slave is missing. When I did so, he ran to Imaam Shaafi and asked him to tell him where his slave was. Imaam Saheb replied that his slave was in jail. On investigation it was found to be true. I was dumbstruck with amazement. I inquired of Imaam Saheb how he come to know this and he replied that was no achievement but when the man entered he started looking at the eyes of every sleeping Abyssinian slave so I realised that his slave did not have one eye. I then inquired about the knowledge that he was in jail, to which he replied that when a slave runs, he steals and when his stomach is full he behaves immodestly and the result of both is jail. As it happened all the aspects turned out as Imaam Saheb said they would.

THE COURAGE OF IMAAM SHAAFI (رحمه الله تعالى) DIFFICULT ERA

It was the time of Khalif Haroon-ar-Rasheed Abbasi. When the high officer (governer) of the Abbasi Khilaafat came to Makkah, the leaders of the Quraish mentioned to him about Imaam Shaafi. That he was a great thinker, aalim and organiser and that he should be given a high post. Haroon-ar-Rasheed made him the High Officer of Najraan.

The people of Najraan used to have their work done through bringing of the officers, who repeatedly took bribes and become fat (wealthy). Imaam Shaeb stated very categorically that decision will be made upon truth and if someone desired to alter the truth for falsehood then this will not be done. Decisions were given on Justice and therefore those who were accustomed to giving bribes and having their work extracted in this manner began to plan and plot.

Once Haroon-ar-Rasheed's high officers by the name of Mutrif secretly wrote a letter to the government to remove Muhammed bin Idris from Yemen because he was highly influential in aiding the Sayed and conspiring with the enemies of the Khalifa (caliph).

The Abbasi Khilaafat was highly annoyed and agitated by hearing the names sayed. Once the letter reached them the order was immediately given to arrest Muhammed bin Idris and as many Sayyeds as can be found, and to send them to the Khilaafat of Asthana.

When all of them reached pabajola, Haroon-ar-Rasheed ordered that ten Sayyed should be executed daily. Then the poor Sayyed started being slain. When it came to the turn of Imaam Shaafi addressed Haroon seated in all pomp glory and power. Imam Shaafi addressed Haroon without fear or hesitation with such words that made him tremble and postpone the order of execution. After a few days, when Haroon-ar-Rasheed saw the magnitude of Imaam Shaafi's knowledge and his tact in politics he immediately sent him five hundred ashraffiyyas and issued an order for their freedom.

Haroon-ar-Rasheed was himself a very pious and good man. Being generous and an aalim, he respected the ahle-ilm.

This very same Haroon once met the ustaad of Hadhrat Imaam Shaafi, Fuzail bin Ayyaaz when he went to Makkah Muazzamah. Fuzail also told him such things that made him quiver and weep. This story is full of wisdom and good advice, and therefore we related it to you. From it we learnt that pious pure people do not cede to nor fear the pressures from the government. They do not prevent their toungues from expressing the truth.

Haroon-ar-Rasheed once went to meet Fuzail during the night. He knocked at the door and the sound of the Quraan being recited could be heard from the inside. Haroon and Fazal bin Rabi were the only two persons there. No slave nor police were with them. Hadhrat Fuzail was reading a Quraanic aayat repeatedly. When there was silence, the door was knocked again. A voice from inside required as to who it was. Fazl said that it was the Ameer-ul-Mu'mineen who wished to meet him. The voice replied that he does not have any request from the Ameer-ul-Mu'mineen. Fazl reminded Fuzail of the saying of Rasulullah(ﷺ) that a person should not humiliate himself. On hearing this, the door was opened and the lamp was put off. Fuzail replied: "Listen, Ameerul-Mu'mineen, Hadhrat Umar bin Abdul Azziz became Khalifa then he called Hadhrat Salim, Muhammed bin Kaab and Rajai (رحمهم الله تعالى). these were pious and uprighteous people.

Hadhrat Umar bin Abdul Aziz asked: "You three are pious people, tell me what to do? The mighty burden of leadership of the Muslims has fallen on me."

Salim said: "O Umar pass your life like a fasting person whose fast breaks at the time of death."

Muhammed bin Kaab said: "If you want to save yourself from Allah's Chastisement then regard the righteous from amongst the Ummat as your father, the middle class as your brothers and the juniors as Children."

Rajai said: "If you want salvation from Allah's punishment then desire for yourself what you desire for the Muslims at large, and what you do not desire for yourself, do not desire the same for the Muslims at large. Then whenever you wish you may die."

After saying this Hadhrat Fuzail said: "Haroon! I fear from the vision of that day when the feet of the good will be vibrating. What will be your condition? Is your purpose also like that of Hadhrat Umar bin Abdul Aziz? On hearing this Haroon wept so much that he became unconscious.

Rabee said: "Hadhrat, speak gently to Ameerul-Mu'mineen. "He replied:" I must speak gently while you kill him with your wrong advice".

Haroon asked him to speak a little more.

Hadhrat Fuzail said: "Haroon, your great grandfather and the uncle of Rasulullah (ﷺ) –Hadhrat Abbas (رضي الله عنه) came to Nabi (ﷺ) and requested to be appointed as governer over a certain area as well. Rasulullah (ﷺ) replied that this governorship is the cause of great sorrow on the day of Qiyaamat. Haroon cried a lot on this statement and asked for yet more advice.

Fuzail continued: "You will be questioned about the creation on the day of Qiyaamat. Be intelligent and save and make preparation here to protect your handsome and beautiful face from the fire. Be most aware that your subjects must never have any

enmity/malice towards you. Rasulullah (ﷺ) has said that he who bears the dirt and the dust of the subjects will not be touched by the air of Jannat.

Haroon asked: "Hadhrat, are you indebted to anyone." He replied: "Yes, to Allah and its accountability will take place in the Aakhirat (hereafter) Allah has commanded that: "I have created you for my worship and I have responsible for providing for you. "I do not know what is going to be with my fate."

Haroon wanted to gift him a thousand dinars. Fuzail refused saying: "Subhaanallah! I an showing you the road to salvation and you are pushing me in to the pit." Therafter he did not say anything.

Haroon-ar-Rasheed came out and remarked: "Definitely, he is the leader of the Muslims".

Imaam Shaafi was amongst the special student of Hadhrat Fuzail. Hadhrat Fuzail was the uprighteous student of Imaam Abu Hanifa (رحمه الله).

We have narrated this story because it illustrated the piety of the ustaad of Imaam Shaafi. This shows that the pious Allah-fearing people do not fear great Kings but say the truth without any hesitation.

IMAAM SHAAFI WAS POOR IN THE BEGINNING

Initially Imaam Shaafi was poor, but later, after obtaining the knowledge of the Quraan and the Hadith, he became wealthy.

Gifts were sent from Kings, ministers and high officers and he always lived a life where there was plenty. He did not hoard his wealth but disturbed it amongst the destitute, the widow and the orphans. He distributed most of his wealth and kept a little for himself.

GENEROSITY

Once, on the night of Eid, he was returning from the Masjid to his home where a wealthy person's slave awaited him. He greeted Imaam Saheb and gave him a bag of money from his master. Just then, a person came and said that a child was born in his home and he had no money. Imaam Saheb gave him the whole bag of money and smilingly entered his home.

On another Eid occasion there was nothing in the home. His wife asked him to take a loan. Imaam Saheb took a loan of seventy Ashraffiyahs. On the way, he was crowded by the destitute to whom he gave fifty Ashraffiyyahs. He brought the remaining twenty home but before he could give those to his wife, a Quraishi called at the door with such a need that he gave all twenty away. He then entered the house silently and slept away.

Haroon-ar-Rasheed called his minister Jaffer Barmakki and inquired about the night's incident. He replied that he was informed about it by an unseen voice. He then sent a thousand ashrafiyyas to Imaam Saheb and insisted that he accept them.

IMAM SHAAFI ADHERED STRICTLY TO THE SUNNAT.

Imaam Shaafi said to his student that if they discovered any law contrary to the Quraan and Hadith in any of his books then they should know that he has repeated it. There must be something wrong with my intellect if I learnt of a correct Hadith and I do not act upon it.

He said to Imam bin Hambal:"Ahmed, you have more knowledge about correct Hadith than me. You must

inform me if any of my opinions are contrary to any Hadith so that I may discard it and act upon the Hadith."

He used to say that people are the children of Imaam Abu Hanifa in Fiqh, and if it was not for Imaam Sufyaan and Imaam Malik then the Knowledge of Hadith would have been removed from Hejaaz. Someone asked him wheather he had seen anyone like Imaam Malik. He replied that he had not.

He used to say that the Sahaba (رضي الله عنهم) are superior to us in Ilm (knowledge) – Ijtehaad (deducing) - and Taqwa (piety)

DAILY ROUTINE

From after Fajr till surise, he used to give lesson in Fiqh. Thereafter he gave lesson in Hadith. Then followed a general talk after which a academic discussion took place.

After Zohr, he taught literature, poetry, prosody, syntax, lexicography. After this he rested till Asr salaat.

From Asr till Maghrib he remained occupied in Zikr. After Esha he spent a third of the night sleeping, the next third for writing Hadith and Fiqh and the last third for the recitation of the Quraan and Nawaafil salaat. He had a great enthusiasm for reciting the Quraan in a very melodies voice in all the Arab dialects.

At times he made Imaamat and due to the effect of his tone, the people would weep. When he read Quraan, the congregation used to weep, and become uncontrollable. You can recall that Hadhrat Umar(رضي الله عنه) used to advise the learning of the Quraan through Abi bin Kaab (رضي الله عنه).

Imaam Shaafi's chain of the teacher links up with that of Abi bin Kaab(رضي الله تعالى عنه)

Imaam Malik used to say that no more intelligent and understanding came to me to seek Ilm (knowledge) than Muhammed bin Idris Shaafi (رحمه الله تعالى). Imaam Malik greatly loved the Qiraat of Imaam Shaafi (رحمه الله تعالى).

AN INTERESTING EVENT

An example of the correct understanding of Hadith.
On reaching Makkah Muazzamah, Imaam Hambal and his two friends decide to go to a pious elders. On reaching the Haram, it was found that a huge crowd had gathered around Imaam Shaafi. He was saying: "O people of Iraq, O people of Syria, if you want to know about any Hadith then ask me.

Imaam Ahmed and his companions decided to ask this youth the meaning of the following Hadith:

"Do not chase the birds from their nests at night."

Imaam Shaafi replied: "Before Islam, the Arabs used to take omens from birds concerning their right journeys. They used to make the birds fly out of their nest at night. If they flew towards the right, they considered it a good omen and continued on their journey. If they flew towards the left, they stopped their journey.

Rasulullah (ﷺ) said: "Thus is all futile and in vain. Do all your work with trust in Allah. He is the fulfiller of needs." See! Do not chase the birds out of their nest at night!

Imaam Ishaq said: "Masha-Allah, if we had journeyed from Iraq to Hejaaz, solely for the purpose of seeking an explanation of this Hadith, then we would have

been successful. Definitely the explanation of this youth is correct."

AN AMUSING EPISODE

Once Imaam Shaafi said to Imaam Ahmed: "I heard you say that if any person discard salaat then he becomes a Kaafir." Imaam Ahmed replied that this was correct.

Imaam Shaafi said: "If this Kaafir wants to become a Muslim, then what must he do." Imaam Ahmed said that he should perform salaat. Imaam Shaafi asked whether the salaat of a Kaafir is valid, or must he first become a Muslim and then offer salaat.

Actually, he does not become a Kaafir but comes near to Kufr. This is the Hadith upon which Imaam Ahmed had based his deduction. Imaam Shaafi had thousand of student. Amongst these, some reached great fame. Imaam Ahmed bin Hambal was one of them and he was recognised as an Imaam, whom you have read about in an earlier book.

The son of Imaam Ahmed bin Hambal, Abdullah narrates that he inquired from his father as to who this "Shaafi" was whom he always prayed for. He said: Imaam Shaffi is like the sun for the world and like health is for the body. What is more superior than these two things,"

When Imaam Shaafi (رحمه الله) passed away then a pious saint saw Rasulullah (ﷺ) in a dream and he asked him whether he had interceded on his behalf. To this Nabi (ﷺ) replied that he was blessed without accountability. The pious person then asked him what action resulted in

Imaam Ahmed Bin Hambal
(رَحِمَهُ اللهُ تَعَالَىٰ)

FOREWORD

Definitely all praise is for Allah. We praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our evil actions.

Whomsoever Allah guides, none can misguide him. I bear witness that none has the right to be worshipped but Allah, Alone, having no partner and I bear witness that Hadrat Muhammad (ﷺ) is His obedient servant and Rasul. Blessings be upon the Sahabah (رضي الله تعالى عنهم).

In this morally declining age, people who read a few books on Islam in the comfort of their homes without any sacrifices have formed a habit of passing judgement on pious righteous knowledgeable persons whose sacrifices cannot be compared. We have embarked upon a series of brief life stories of the four Imams of Fiqh.

Mostly, we have rendered a non-literal translation of the Urdu original by Hadrat Moulana Makbool Ahmed Suhaarwi (رحمه الله تعالى). With minor addition of our own.

The aim of this work is to create respect, love and honour for those who truly deserve it and to realise the insignificance of our mere efforts towards the upliftment and maintenance of our deen. It is also hoped that a thirst will be created for more details in this regard. These series may be easily adopted as part of the syllabi for Madressahs and other Islamic educational institutions.

May Allah Ta'ala reward all those who enable us to put these pages to print and include us in their duaas and may He accept these minor efforts for His Deen.

A.H. Elias (Mufti)
Shawwal 1415
March 1995

INTRODUCTION

Truth and justice are the strongest and most wanted concept in this world. The reality of these words cannot be achieved by mere wishful thinking or lip-service but through difficulty and sacrifice. There have always been people who allow their wordly inclinations to get the better of them. When such people allow the opium of power to stupefy them they lose all responsibility and are answerable to no-one. They lose the fear of Allah and start inflicting all sorts of hardships to those under their rule who dare to question or refute their wrongdoing. Many pious people, including the Anbiyaa (عليهم السلام), were subjected to untold suffering and hardships and were relentlessly tortured for enjoining what is right and forbidding what is evil. People who love the truth and who have tasted the relish of truth have not been deterred despite all the trial they had to endure in its path. These were the wise and Allah-fearing people who knew that the outcome of truth was always good and inevitably brought joy were created by falsehood and to those who were caught in its deceptive promise of salvation.

One of the many people who strived for and upheld the truth at any cost was IMAAM AHMED IBN-HAMBAL (رحمه الله تعالى). In this short chapter it is hoped that the reader may at least get a brief idea of this great personality, for his sacrifices for the truth are too magnificent to describe in just a few pages.

PEOPLE ARE MISLED BY THREE THINGS

People are generally misled by three things:-

1) Beauty and grandeur.

2) Wealth.
3) Fear of hardship and difficulties.

People is normally wielded through the above three things. When a child abandons his stubbornness after been given attractive toys, people smile at his naiveness and ignorance at falling for such a small bribe. Similarly, the caller towards truth should not fall into the trap of abondoning his call in exchange for any of the above three things. If he does, his foolisheness would surpass that of the child's since whereas the child abandons something unpleasant for some thing good-he would be exchanging the invaluable truth for a temporary, deceptive happiness and an unmeasurable loss in the Aakhirat. Beauty and grandeur are easily terminated by a mere bout of illness or a simple accident. Wealth leaves a person even more easily. Difficulties and hardships, a greater test than the previous two, are also a temporary. The beauty of truth and righteousness are never effaced.

Rasulullah (ﷺ) has mentioned that every Nabi leaves behind such a group amongst his campanions who become his inheritors and who uphold the knoweledge of the Nabi. They established the sunnat of that Nabi and follow him, and preserve the teachings of Anbiyaas (prophet عليهم السلام) in exactly the same manner that it was left to them. As time went by such people were born who began introducing innovation (new things) into the Deen (religion) when this happened, these followers stood steadfast against them. Some people expressed their tounges and yet others regarded these actions as bad in their hearts. The first two methods of opposing anything in Islam indicate strength in Imaan. The last method of disking the action in the heart show that although Imaan is present, it is weak.

In the ummat of Nabi (ﷺ) also, many corruption (fitnah) arose. The fitnah of not paying zakaat – the fitnah of is religiousness – the fitnah of innovations which were neither mentioned by Allah nor were they taught by Nabi (ﷺ). The inheritors of Nabi (ﷺ) fought against all these fitnahs. One such innovation which is going to be discussed now was opposed by IMAAM AHMED IBNE HAMBAL. (رحمه الله تعالى).

IMAAM ABU HANIFAH (رحمه الله تعالى) tolerated the torment of imprisonment but did not leave HAQ (truth).

IMAAM MALIK (رحمه الله تعالى) endured seventy lashes, but did not turn away from the truth.

Before describing the sacrifices made by IMAAM AHMED IBNE HAMBAL (رحمه الله تعالى) it is important to explain the conditation of the people during his time.

The Sahabah (رضي الله تعالى عنهم) were true khalifas (rulers). They used to take proper care of their subjectes material well-being and also led the prayers. During the time of Haj, they taught the people about the various rites of Haj and the laws of Deen.

The Abbasi rulers-MAMOON, MU'TASIM and WATHIQ etc. were so-called Muslim leaders. They acted according to their desire. In their courts, such people gained prominence whose beliefs were incorrect and who had no respect or regard fc. the Quraan and the Hadith. They debated every law of Allah and misled the Muslim masses. The Khalifas came under the sway of these people and could not see right from wrong. They resemble the irreligious people of today who mock and jeer at the laws of Islam and still want to behave as if they are authorities on Islam. The honour of royalty and leadership with all its powers creates pride and

haughtiness. The continous companionship of the courtiers and the flatterers degenerated the courtiers and the character of the kings and rulers still further. When leaders consulted with the pious and righteous people, these vices were avoided. Unfortunately these rulers not only refused to take the advice of the pious people but actively suppressed the truth. The Khalifas of Baghdad usurped wealth and lived extravagant lives. They misused state wealth by distributing it unfairly. They neigther attended the masjid with the common people nor did they lead the HAJ. They punished and imprisoned people as they wished without any proof or witnesses.

Caliph Haroon Rasheed had met many Aalims whom he used to give gifts to and visit, but he was not satisfied and wished to meet a person who could give him some good advice. For this reason he went to meet the teacher of Imaam Shafee (رحمه الله تعالى) whose name was Fadhail bin Ayyaz.

Fadhail was a great Aalim from Makkah who had an excellent disposition. His son, Rabee, accompanied Khalif Haroon Rasheed. Fudhail bin Ayyaaz was busy reading the Quraan when the knock was heard. On hearing who it was, he replied :I have no work with the Amirul-Mu'mineen." After much hasitation, the door was opened and Fudhail (رحمه الله تعالى) said: "O Haroon, Listen! Your forefather, Hadhrat Abbas (رضي الله تعالى عنه) asked Nabi (ﷺ) to give him governership over a some area as well, to which Nabi (ﷺ) remarked "O uncle, this leadership will be a source of great regret on the Day of Qiyaamat."

IMAAM AHMED IBNE HAMBAL

During the time of the Imaam the leader were just as corrupt as described previously. These unfortunate leaders wasted their time on debating about minute

Islamic matters without even being qualified to do so. One such matter regarded the Quraan. They argued that just as Allah Ta'aala created many things, called Makhlooq- (creation) the Quraan was also a mere creation and was therefore neither a sifat (attribute) – nor was it external.

WHAT IS THE CORRECT BELIEF

It has already been mentioned that no belief can form part of Islam unless it has been sanctioned in the Quraan or in the hadith. This belief was not mentioned in the Quran nor was it taught to us by Nabi (ﷺ). In fact, the leading Sahabah and the Imaams that followed made no mention of this in their books of jurisprudence.

On the contrary, the true Islamic belief is that just as hearing, seeing, and having infinite knowledge are accepted attributes of Allah, speech is also an accepted attribute of Allah. It is therefore inappropriate and unacceptable to regard Allah as being dumb (May Allah protect us).

THE EXTENT OF THIS MISCONCEPTION.

If the holders of this belief restricted their ignorance and misguidance to themselves, then Islam would not have been so greatly discredited. Instead, they indoctrinated this belief to the Abbasi rulers to such an extent that an annoncemant was made to the effect that every Muslim must hold an attribute of Allah. The audacity of this fallacy abviously caused great consternation amongst the pious Ulema.

This episode remainded the people that it was this very Abbasi royalty which inflicted seventy lashes to

Imaam Malik (رحمة الله عليه) and made him roam through the marketplace on a camel. People became perplexed and confused. A few requested for duaas – others preferred to remain indoors – and others spoke about leaving the place of fithnah (corruption) to gain salvation. The Muslims had to choose between imprisonment or to accept that the Quran is a Makhlooq (creation).

When Imaam Ahmed bin Hambal (رحمة الله عليه) heard about this new belief he neither advocated the request for duaas nor did he favour sitting behind closed doors. Instead, he openly proclaimed that this belief was incorrect and had no place in Deen. This was the idle mutterings of those who had strayed from the straight path. He went to them and declared that this was not the teaching of Nabi (ﷺ), nor of his Sahaba (رضي الله عنهم). when the courtiers of the opposition by the Imaam, they instigated the Khalifa that the Imaams opposition to the beliefs of the Khalifa is tantamount to disobedience and the punishment for disobedience is imprisonment.

CONFORMATION WITH THE KHALIFA IN HIS COURT.

A sorrowful and disgraceful situation arose when the Khalifa decide to imprison Imam Ahmed Ibn-e-Hambal and to parade him to the court on the back of a camel.

The Khalifa said: "O, Ahmed! I have chosen this particular belief after fully understanding it. Hence if you have any doubt about it then this Alim is present in this court. Have your doubt removed through him."

The Imaam replied: "praise be to Allah, this belief was neither taught by Allah Ta'ala, nor was it taught to us

by Nabi (ﷺ) in his entire lifetime. None of the four Khalifa's nor any of the great and senior Sahabas (رضي الله تعالى عنهم) explained such a belief, so how can this unfortunate Aalim, who knows nothing about deen explain otherwise. What is the point of this discussion and what is his proof? If you or the Aalims of your court can prove this belief from the Quraan or the Hadith, then I am prepared to believe it. A mere intoxication of words will not change my belief.

After Mamoon, his brother Mu'tasim became the Khalifa. Imaam Ahmed had an interesting discussion with him. He says: "When I presented myself before Mu'tasim, he said" Come closer. "so I went sloser, made salaam to him and said:" Towards what did your uncle's son call the Qureish and Abbas (رضي الله تعالى عنه)? Mu'tasim replied, "Towards LAAILAAHAILLALLAH." The Imam replied that he also believed in LAAILAAHA ILLALLAH – that Allah is one and he has no partners. Thereafter, he narrated to him the hadith of Abdullah bin Abbas (رضي الله تعالى عنه) in which Nabi (ﷺ) taught the Arab tribe of Abdul Qais the fundamental principles of Islam and asked him: "Is this belief also include that a person cannot be called a Muslim if he does not believe that the Quraan is Makhlooq (creation)." Mu'tasim did not reply to this himself, but told Abdur-Rahmaan (who was amongst those who instigated the Government to force the people to accepts this belief) to answer Imaam Ahmed (رحمه الله تعالى) and question him if necessary.

Abdur-Rahman asked my opinion on the Quraan. I asked him what his opinion was regarding the knowledge of Allah Ta,ala. He had no answer. I added that the Quraan is in actual fact the knowledge of Allah Ta'aala and whosoever claims that the Knowledge of Allah Ta'aala is Makhlooq (creation),

has disbelieved (made Kufr). Abdur-Rahman could not answer. The ulema in the courtroom shouted out: "Imaam Ahmed has proclaimed us all to be Kaafirs." Abdur-Rahman said: "There was a time when Allah Ta'ala was present but the Quraan was non-existent." Thereupon I asked: Is it ever possible that Allah is existent but his knowledge is non existent?. Bring forth some proof from the Quraan and the Hadith. This opium of words and distractions are neither acceptable, nor can I bring faith upon them. "A colleague of Abdur-Rahman Ibn Abi Dawood said: "A discussion should be based on both the Quraan and the Hadith and on Aql (logical or intellect). I asked; "Besides the Quraan and the Hadith, is Deen based on something else as well, as I find all matters of Deen only in the Quraan and in the Hadith."

Abu Dawood was the most mischievous amongst the courtiers. He incited Mu'tasim by telling him that Imaam Ahmed was himself astray and was leading others astray as well. He suggested that Mu'tasim ask the opinion of the Ulema and the Mufti's of his court. All the Ulema replied "Yes, he is astray. "Mu'tasim then terminated the discussion for the day. The following day the discussion resumed. On this occasion, Imaam Ahmed gave such pertinent answer which left all the courtiers dumb-founded. Thereafter Mu'tasim said: "O Ahmed! If you accept my way you will become from amongst my special and close ones. You will then walk on velvet carpet and you will became wealthy. "Imaam Ahmed (رحمه الله) asked:" What type of proof is this? Bring forth proof from the Quraan and the Hadith that this belief exists." All the courtiers shouted in one voice: "he is astray!"

Mu'tasim then ordered the chains to be brought. Thereafter the lashers came and the Mubaarak hair of

Nabi (ﷺ) which the Imaam possessed was snatched from him. He asked Mutasim: what is going on! Did Nabi (ﷺ) make the killing of any Muslim permissible? Am I not a Muslim? What answer will you give on the day of Qiyammat. Remember-just as you have presented me as a criminal, you will also have to present yourself in front of the Sovereign of all Rulers (i.e. Allah Ta,aala). Then what answer will you give for my blood?! These words had an effect on the heart of Mu'tasim. However because of the presence of many irreligious people he could not change his decision.

When the first lash struck Imaam Ahmaed (رحمه الله تعالى), he recited Bismillah. On the second lash, he recited Lahowlaa walaa quwwata illah billah. On the third, he recited "the Quraan is the word of Allah and not the Makhlooq (creation). On the fourth lash he recited "Say O Nabi (ﷺ) only that which is ordained for us will afflict us." Thereafter he became unconscious. It was the month of Ramadaan and Imaam Saheb was being continuously lashed in the scorching heat, and despite the severity of hunger and thirst. It was this same Imam who, whilst being taken to Tartoos, was asked that if a sword was placed over his head will he accept this belief, (i.e. that the Quraan is Makhlooq). He replied, "Never!".

WHAT DID THE ULEMA SAY

During the imprisonment of the Imaam, the Ulema went to him and said to him, "To save your life is obligatory (compulsory). Therefore, you can maintain your belief for yourself but comply with their belief to save your life. (i.e. that he should say something but believe another.)

The Imaam replied: "This cannot be done, for Nabi (ﷺ) has mentioned that such people have also passed this world who did not turn away from the truth even though a saw was placed over their heads and they were sawn like wood."

It being the month of Ramdaan, the Imaam drank only water and continued his fast. When the executioners lashed him, became unconscious, his clothes tore and his entire body was soaked with blood. When he regained conciousness some people brought water but the Imaam refused saying that he could not break his fast. At the time of Zuhr, he was taken to the house of Ibrahim where he performed salaat in that very condition. After the salaat, IbneSimaa, who was the Imaam inquired as to how he could read salaat with blood flowing from his body.

READING SALAAT WITH FLOWING BLOOD.

Imaam Ahmed (رحمه الله تعالى) replied that Umar (رضي الله تعالى عنه) made Imaamat Whilst blood was flowing from his body. The blood was gushing out like a fountain and he completed the salaat in that condition. He then asked the Imaam: "What is your opinion regarding the salaat of Hadhrat Umar (رضي الله تعالى عنه)? Was it valid or not?" Ibne simaa was left speechless.

The eighty lashes which the Imaam had to bear were so severe that if an elephant was lashed in a similar manner it would have screamed. The Imaam, however did not make a sound. Instead he kept on saying: "The Quraan is the word of Allah and not Makhlooq (creation)."

The status of Imaam Ahmed (رحمه الله تعالى) was so great that great scholar used to inform the people that the

person who has love for Imaam Ahmed(رحمہ اللہ تعالیٰ) is in fact a follower of the Sunnah.

N.B.To read salaat whilst blood is flowing from the body is only permissible under special circumstance. The normal ruling is that salaat will not be correct until the flowing blood is not cleaned off. Wudhu is generally nullified by the flowing of blood.

THE STATUS OF IMAAM AHMED BIN HAMBAL (رحمہ اللہ تعالیٰ)

Regarding the hardships and difficulties that Mamoon and Mu'tasim meted out to Imaam Ahmed (رحمہ اللہ تعالیٰ) – Imaam Shafi (رحمہ اللہ تعالیٰ) saw a dream. He wrote about this dream to Imaam Ahmed (رحمہ اللہ تعالیٰ):-

"I saw Nabi (ﷺ) in my dream. He said that I should convey his salaam to Ahmed and inform him that soon he will have to under go test and trials regarding the Khalq-e-Quran (the Quran being creation), but he should not admit to it. In virtue of this, his knowledge will remain until the day of Qiyammat."

When Imam Ahmed (رحمہ اللہ تعالیٰ) received the letter, he began crying, he sent his shirt to Imaam Shaafi (رحمہ اللہ تعالیٰ) with the messenger. When the messenger reached Eygpt and Imaam Shaafi (رحمہ اللہ تعالیٰ) realised that Imaam Ahmed (رحمہ اللہ تعالیٰ) had given his shirt as a reward for bringing the letter, he sai: "Moisten the shirt in water and give it to me so that I can gain barakat (blessing) from it. "It is also narrated that he drank the water in which the shirt was mositened.

Another incident from which one can gain a lot of insight in this regard is related by Abdullah, the son of Imaam Ahmed (رحمہ اللہ تعالیٰ). he say: "Sometimes my father used to say: "O Allah forgive Abu Haitham."

Thereupon, I asked: "Who is Abu Haitham?" My father replied: "Whilst the police were taking me to the court, a person asked me on the way if I knew him. Thereafter he introduced himself as Abu Haitham." He said: "I am an infamous thief who was arrested many times for stealing. My name is written in the Royal Register. I withstood many punishments, amongst which the lashes alone add up to no less than eighteen thousand, and I have still not given up stealing. As soon as I am freed, I begin stealing again. I commit all these crimes in obedience to Shaitaan. You, on the other hand are undergoing all this for the sake of Allah Ta'aala and in conformance to Nabi (ﷺ). It will be extremely sorrowful if you become afraid of the lashes and stop displaying your courage and steadfastness in the cause of Haq (truth). I then said to myself that if we cannot do even as much in the cause of truth as a thief does for theft, then our devotion to Allah is nothing in reality! As a result, my heart became firm.

Although Mu'tasim ordered the lashing and torturing of Imaam Ahmed (رحمه الله تعالى), he later deeply regretted his action and sent his deputy to enquire about the health of Imaam Ahmed (رحمه الله تعالى). When he heard that the wounds healed, he was overjoyed. Although the wounds had healed, the after-effects remained until his death. He forgave everyone except the irreligious scholars who led the Abbasi caliph astray.
When Abu Tayalisi, who was a great Aalim (scholar) of Basra heard of the story of Imaam Ahmed (رحمه الله تعالى), he remarked: "If Imaam Ahmed (رحمه الله تعالى) was present in the era of the Bani Israeel, he might have reached the status of Nabuwwat. (prophethood)."

Imaam Shaafi (رحمه الله تعالى) used to say: "I did not find a greater and more Allah-fearing Aalim in Iraq, than Imaam Ahmed (رحمه الله تعالى)."

The ustaad of Imaam Bukhaari, Humaid, used to say: "The demise of Sufyaan Thauri saw an end to Taqwa (piety). The demise of Imaam Shaafi (رحمه الله تعالى) heralded the end of the sunnat and the demise of Imaam Ahmed (رحمه الله تعالى) brings with it the fear of the destruction of Deen and the increase of innovation."

THE FAMILY OF IMAAM BIN HAMBAL

Imaam Ahmed (رحمه الله تعالى) hails from the Quraish family. His lineage links up to Ibraheem (عليه السلام). His father was a policeman who passed away while he was only two years old. Hence his mother had to bear the total burden of his upbringing alone.

ACQUISITION OF KNOWLEDGE

His formal education began in Baghdad. At the age of sixteen, he attended lesson of Hadith and joined the class of Imaam Abu Yusuf (رحمه الله تعالى). At the age of twenty four he performed his first Haj. Four years later he performed his second Haj. Five years later, he performed third Haj. Although these later pilgrimages were not obligatory on him, his longing and love for the Haram inspired him to perform them.

He also attended the lessons of Hadith by a great Muhaddith of Yamen whose name was Abdur-Razaak.

Ishaq and Yahya bin Mueen of Khursaan also attended these lessons. He was penniless during this time. When he went to Kufa, he boarded at a certain lady's house, but owing to his ectreme lack of means, and great poverty, he used a brick as a pillow. He was unable to go to Rai, although he longed to do because the great and most famous scholar, Jareer

bin Abdul Hameed resided there. Whenever he got the opportunity, he travelled there on foot or with a passing caravan which happened to be going in that direction. He used to remain there for a while and participate in the lesson of any Sheikh. He had a special relationship with Imaam Shaafi (رحمه الله تعالى) and whenever he happened to go to Makkah, he used to attened his lesson there.

Imaam Shaafi (رحمه الله تعالى) once said to him: "O Ahmed! Your outlook on Hadith is very vast. Inform me if any of my views conflict with the Hadith.

ABSTINENCE AND PIETY

His obedience and piety was of such a level, that he never worked for a governmental post, and nor did he like anyone who did so. Such was his dislike for this that he gave up all contact with his son Saleh, because he was employed by the Abbasi Khalifa Mutawakkil Billah.

STEADFASTNESS WHEN IN THE PANGS OF HUNGER.

On one accasion, Imaam Saheb suffered the pangs of hunger for three days. After the third day, his wife borrowed some flour from the neighbour and hastily prepared some bread and presented it to him. He asked: "How was the beard prepared so quickly? "His wife replied:" Saleh's oven was already hot, so I prepared it there, because I knew you would be very hungry." He said: "Remove this beard which was prepared in saleh's oven and close the door that faces the house of Saleh.

His son Abdullah says: "Once, he had to reside in the palace with the Abbasi Khalifa. However, he never ate

at the Royal table and fasted for sixteen days. After the sixteen day, he ate some satto, (barley perched, ground and made into a paste) at a distance from the royal place. This hunger caused a decline in his health as a result of which he suffered weakness for six months thereafter."

Once Khalifa Haroon-ar-Rasheed told Imaam Shaafi (رحمه الله تعالى): "There is a need for a judge in Yemen. You choose one as your choice will be more appropriate." During this time, Imaam Ahmed used to attend Imaam Shaafi (رحمه الله تعالى)'s lectures. When the latter encouraged him to accept the offer, Imaam Ahmed (رحمه الله تعالى) bluntly replied: "I have come to you to acquire Hadith and not to seek employment nor to became a judge." Imaam Shaafi (رحمه الله تعالى) remained silent realising the calibre of Imaam Ahmed (رحمه الله تعالى).

CONTENTMENT IN THE FACE OF POVERTY.

Abdullah, the son of Imaam Ahmed (رحمه الله تعالى) says: "During the era of Khalifa Wathiq, our household suffered great want and poverty. A person wrote to Imaam Saheb: "I have four thousand dirhams and my wish is that you use it for your personal expenses. "He refused to accept it although the person continuously insisted on him accepting it. I said: "This money which is being offered is not Sadaqah (charity). It is a gift. He replied that when the money is spent the very same condition will prevail.

A trader vowed that he will give Imaam Ahmed (رحمه الله تعالى) ten thousand dirhams from his profits. Imaam Saheb refused and said: "We are well off. May Allah grant you a lot of barakaat (blessing)."

On another accasion, a trader presented thirty thousand dinars which Imam Saheb refused and went away.

Imaam Saheb used to go to Yemen to attend the lesson of Hadith by Sheikh Abdur-Razzak, who came to know about his poverty. One day he gave him a handful of gold coins for his personal use. He refused to accept it saying: "Allah Ta'aala is fulfuling my necessities. I am not in need of your gift."

Amongst the Abbasi Khalifa's, Mutawakkil was such a Khalifa who strongly opposed any innovation in Deen. He also disliked philosophical and logical view in Deen. When he became a Khalifa, he respected and accorded great honour to Imaam Saheb (رحمه الله تعالى). He also tried to make amend for all the suffering and hardships which were borne by the Imaam before his khilaafat. He dismissed all those courtiess who instigated the innovated belief regarding the Quran, and requested the Imaam to present himself in the court, offering him twenty thousand coins. On another occasion, he sent one hundred thousand dirhams, but Imam Saheb (رحمه الله تعالى) refused saying: "My farming is sufficient for me. What am I going to do with this burden (the money)? Mutawakkil then said: "Order your son to accept the money. He replied: He has his own choice".

The people who brought money to Imaam Ahmed (رحمه الله تعالى), said: "It is the command of Ameerul Mu'mineen that if you do not want to accept the money for yourself, then distribute it amongst the poor and needy." Imaam Saheb (رحمه الله تعالى) replied there are more poor and needy people at the door of the Ameerul Mu'mineen compared to my door. Hence if you wish to distribute the money amongst the poor and needy then you rather go there."

Abdullah says: "When Mutawakkil began honouring and receiving Imaam Saheb greatly, he said: "This test is greater than the previous one. If that was a trial and a test regarding Deen then this is a trail and a test concerning the metarial world."

Imaam Ahmed never involved himself in wordly matters.

THE MEANING OF TAWAKKUL

A PERSON ASKED Imaam Ahmed "What is Tawakkul?" He replied: "Tawakkul is that a person does not rely on or expect anything from anybody else besides Alah Ta'aala."

Saleh, Imaam Saheb's son, says: "My father never asked anyone to bring water for his wudhu. He used to lower the bucket in the well himself and draw water. If the bucket emerged full of water, he would say "Alhamdulillah" (All praise is due to Allah.). He used to repeatedly state that the Quraan is the speech of Allah and not Makhlooq (creation).

IMAAM AHMED SAW ALLAH IN A DREAM

Once Imaam Saheb saw Allah in his dream. He asked "O Allah! What is beloved to You?" The reply was: "The recitation of the Quraan." He asked: "Recitation with understanding the meaning or without the meaning?" The reply was: "Both conditions." (i.e. with and without understanding the meaning).

AN OLD WOMAN RECOVERS

A person came to Imaam Ahmed and told him: "My mother has reached old age and she is paralysed. Make duaa to Allah Ta'aala that she recovers".

Imaam Saheb replied: "I myself am in need of her duaas." He thereafter made duaa for her. When the person reached his house and knocked at the door, his mother came running to open it. She told her son: "I have recovered now. Most probably Imaam Saheb has made duaa for me."

AN ALLEGATION OF CONSPIRING.

The people noticed that the Khalifa Mutawakkil honoured, revered and had a high respect for Imaam Saheb. Hence they told the Khalifa. O Ameerul Mu'mineen, Imaam Ahmed has a sympathetic attitude towards the Alawi household and is in support of them. A conspiracy is underway that the pledge be taken at his hands."

Mutawakkil sent an order to Baghdad that the matter should be investigated. Imaam Saheb was sitting in the company of his family and brotherhood and the investigators found nothing suspicious. When he was questioned regarding the conspiracy, he said: "What conspiracy! I fully obey the Ameerul Mu'mineen in all matters and also pray for his well-being and his teadfastness on the truth. How is it possible for me to conspire against him.

When the Khalifa came to know that the rumour of the conspiracy is untrue, he immediately realised that this was a plot against Imaam Saheb by his enemies.

He then sent ten thousand dirhams with his associate yaqoob for Imaam Ahmed who initially refused it. However, after Yaqoob persissted, he accepted it and immediately distributed it amongst the scholars of Baghdad and Basra.

The Khalifa ordered that Imaam Ahmed should be brought to him with honour and dignity so that he may gain blessings by his presence. A special place was prepared for Imaam Saheb as he arrived and food was brought from the Royal kitchen. He did not eat of it and continuously fasted which resulted in extreme weakness. When the Khalifa learned of this, he sent the Royal doctor who after examining Imaam Saheb stated that he is not ill but that his condition was the result of continuous fasting and other spritiual exercise.

The Khalifas mother expressed her desire to meet Imaam Saheb. Hence Imaam Saheb went to the house of Mutaz (The Khalifa's son where the Khalifa's mother resided). The Khalifa and his mother sat behind the veil. When she seen Imaam Saheb from behind the veil she remarked shockingly to her son: "You supposed such a person to conspire against you! "The Khalifa replied: "Most definitely he is innocent of the crime O mother! . Look, the house has become illuminated by his presence."

When he reached Baghdad, he was close to death to hunger. A few affluent people again complained to the Amirul Mu'mineen that Imaam Saheb does not accept the gifts that are given nor does he eat the food that is presented to him. To this Mutawakkil replied: "Even if Mu'tassim is revived and he complains about Imaam Saheb I will not accept it. I warn those who, in future, complain about Imaam Saheb."

Once a person wote a letter to the Khalifa, in which he stated that Imaam Ahmed regards his (Khalifa's) forefather as infidel. The Khalifa replied: "That is absolutely true. Mamoon-ar-Rasheed associated with any type of person. Hence the irreligious people

trapped him in their claws and finally led him astray. Similarly my father, Mutassim, was a person who always caused conflicts and wars. He had no knowledge of Aqaid (Islamic beliefs) which led him astray. My brother wathiq was definitely an infidel."

Thereafter the Khalifa ordered that the writer of this letter be given a hundred lashes for carrying tales. The lasher (Abdullah bin Ishaaq) gave him five hundread lashes instead of a hundred. The Khalifa asked the reason. He replied: "Two hundread lashes in obedience to Allah and his Rasool (ﷺ). Two hundread in your obedience and one hundred for falsely accusing a pious person."

COMPILATION

Imaam Saheb has many compilation to his credit. However, MUSNAD AHMED is one of the most famous and authoritative books in the field of Hadith. If it has to be written out in the form of this Kitaab it would encompass approximately twenty thousand pages. Abdullah (Imaam Saheb's son) says: "My father compiled this kitaab from a mass of seven hundred thousand Ahaadith."



Ilmi Chart

The Twelve Renowned Jurists amongst the Sahaaba رضي الله تعالى عنهم

From amongst the Sahaaba رضي الله تعالى عنهم there were twelve personalities who concentrated their efforts in Islaamic jurisprudence (Fiqh). These were:

1. Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه.
2. Hadhrat Ubayy bin Ka'b رضي الله تعالى عنه.
3. Hadhrat Abu Dardaa رضي الله تعالى عنه.
4. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه.
5. Hadhrat Zaid bin Thaabit رضي الله تعالى عنه.
6. Hadhrat Ali رضي الله تعالى عنه.
7. Hadhrat Uthmaan رضي الله تعالى عنه.
8. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه.
9. Hadhrat Jaabir رضي الله تعالى عنه.
10. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه.
11. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
12. Hadhrat Mu'aawiya رضي الله تعالى عنه.

Amongst these Sahaaba رضي الله تعالى عنهم, there were some whom Rasulullaah (ﷺ) had permitted to issue Fataawaa (Islaamic rulings) even during his lifetime. People were allowed to act on these Fataawaa.

1. Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Rasulullaah (ﷺ) said about him: "Mu'aadh bin Jabal رضي الله تعالى عنه has the most knowledge pertaining to halaal and haraam." [Tirmidhi]. After the Qur'aan and Ahadeeth, he also acknowledged the necessity of Fiqh. Rasulullaah (ﷺ) granted Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه permission to exercise his faculty of reasoning with regard to matters of Deen (Ijtihaad).

During his term as Khaleefa, Hadhrat Umar رضي الله تعالى عنه preserves this status of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, and would tell the people, "Whoever wishes to learn Fiqh should go to Mu'aadh رضي الله تعالى عنه." [Tadhkira, Vol.2 Pg.20]. According to the majority of Sahaaba رضي الله تعالى عنهم, a Muslim cannot inherit from the estate of a non-Muslim. However, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه were the only two who disagreed with this ruling, and maintained that a Muslim can inherit from a non-Muslim. Nevertheless, every jurist will be rewarded for his deductions.

2. Hadhrat Ubayy bin Ka'b رضي الله تعالى عنه

He was the best Qaari amongst the Sahaaba رضي الله تعالى عنهم. Rasulullaah (ﷺ) said, "Ubayy bin Ka'b رضي الله تعالى عنه is the best Qaari amongst them [the Sahaaba رضي الله تعالى عنهم]." Hadhrat Ubayy bin Ka'b رضي الله تعالى عنه used to perform the Taraaweeh salaah during the lifetime of Rasulullaah (ﷺ) as well. He was even appointed as the Imaam of the Taraaweeh salaah during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. [As Sinf, Vol.2 Pg.165]

Imaam Abu Dawood (رحمه الله تعالى) reports that Hadhrat Ubayy bin Ka'b رضي الله تعالى عنه used to lead people through twenty rakaahs (in Taraaweeh)." Imaam Tirmidhi (رحمه الله تعالى) says that narrations only report Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه to have performed twenty rakaahs Taraaweeh. [Vol.1 Pg.99]

3. Hadhrat Abu Dardaa رضي الله تعالى عنه

He was one of the four Sahaaba رضي الله تعالى عنهم who memorised the entire Qur'aan during the lifetime of Rasulullaah (ﷺ). He was a renowned jurist and

Qaadhi (magistrate) of Shaam. He issued a ruling (Fatwa) to the effect that a Muqtadi (person performing salaah behind an Imaam) need not recite any Qiraa'ah. He mentioned that the recitation of the Imaam sufficed for the Muqtadi as well. [An authentic narration of Nasa'ee, Vol.1 Pg.106]

4. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

He was regarded as the highest authority of the Qur'aan after the four righteous Khulafaa. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه frequented the home of Rasulullaah (ﷺ) so often that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه mentioned that they thought he was a member of Rasulullaah (ﷺ)'s family. Hadhrat Umar رضي الله تعالى عنه also acknowledged that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was proficient in Fiqh and Ahadeeth. Therefore, he appointed Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to be the leading authority of Ahadeeth in the newly occupied region of Iraq.

Rasulullaah (ﷺ) said that the person who desires to recite the Qur'aan as if it was just revealed, should recite according to the recitation of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. the books of Ahadeeth are filled with Rasulullaah (ﷺ)'s praises for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. Only a person guilty of bid'ah will ever criticise a noble personality like him. Rasulullaah (ﷺ) said, "If I was to appoint a deputy without any consultation, I would appoint Abdullaah bin Mas'ood رضي الله تعالى عنه."

Hereunder are a few of his rulings:

1. He never raised his hands to his ears when going into Ruku or when standing up from Ruku. An authentic hadith of Nasa'ee (Vol.1 Pg.158) states that he only raised his hands to his ears once during salaah (when beginning). Thereafter, he never raised them again during the salaah.
2. He was also of the opinion that Islaamic rulings can be based on the statements of the learned predecessors and on the deductions of reasoning (Ijtihaad) when a matter cannot be conclusively resolved by a study of the Qur'aan and Ahadeeth [Nasa'ee Vol.2 Pg.260]. Therefore, he was not amongst those who believed that, after the Qur'aan and Ahadeeth, they do not require anything else (Fiqh).
3. He greeted Rasulullaah (ﷺ) by shaking (whilst using) both hands. [Bukhari Vol.2 Pg.926]

5. Hadhrat Zaid bin Thaabit رضي الله تعالى عنه

Rasulullaah (ﷺ) mentioned that Hadhrat Zaid رضي الله تعالى عنه excelled the other Sahaaba رضي الله تعالى عنهم in knowledge and virtue. When he rode a camel, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to walk holding the stirrup. He passed the Fatwaa that the Musallli should neither recite Surah Faatiha nor any other Surah with the Imaam. [Muslim Vol.1 Pg.215]

6. Hadhrat Ali رضي الله تعالى عنه

- He was of the opinion that is Sunnah for men to fold the hands below the navel in salaah. [Abu Dawood]
- He was of the opinion that the Taraaweeh comprises of twenty Rakaahs. [Tirmidhi Vol.1 Pg.99, Bayhaqi Vol.2 Pg.495]

- He issued the Fatwaa that the Eid and Jumu'ah salaahs cannot be performed in villages. [Musannaf of Abdur Razzaaq Vol.3 Pg.167, Ibn Abi Shayba Vol.1 Pg.439 – this narration is authentic].

7. Hadhrat Uthmaan رضي الله تعالى عنه

He regarded three Talaaqs (divorces) in one sitting to be three. When a person issued a thousand Talaaqs at once, Hadhrat Uthmaan رضي الله تعالى عنه said that the woman is separated with three Talaaqs. [Fat'hul Qadeer Vol.3 Pg.330, Zaadul Ma'aad Vol.2 Pg.259]. Although there was a period of discord between Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, the two were eventually reconciled. A testimony to this reconciliation was when Hadhrat Uthmaan رضي الله تعالى عنه led the Janaazah (funeral) salaah when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه passed away.

Hadhrat Uthmaan رضي الله تعالى عنه was opposed to liberal thinking and believed that the Muslims owed their prosperity to the fact that they followed in the footsteps of their predecessors. He once mentioned, "You people have achieved what you have because of emulation. Never let the world sway you from your affairs." [Tareekh Ibn Jareer, Vol.5 Pg.45]

When he was appointed as the Khaleefa, an undertaking was taken from him that he would strictly follow Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and would not change what they implemented. When Hadhrat Ali رضي الله تعالى عنه became Khaleefa after Hadhrat Uthmaan رضي الله تعالى عنه, he also did not change anything that his predecessors had implemented. These illustrious personalities saw

nothing wrong in emulating the ways of their predecessors.

Haafidh Ibn Hazam (رحمه الله تعالى) writes, "Thereafter Hadhrat Ali رضي الله تعالى عنه assumed the post of Khilaafah. He neither altered a single law implemented by Hadhrat Abu Bakr رضي الله تعالى عنه Hadhrat Umar رضي الله تعالى عنه or Hadhrat Uthmaan رضي الله تعالى عنه, nor did he annul any of the pacts they made." [Al-Fasl, Vol.4 Pg.97] Hadhrat Abdullaah bin Umar رضي الله تعالى عنه stated that Hadhrat Uthmaan رضي الله تعالى عنه had never committed any major sin as far as they knew. [Kitaabut Tamheed wal Bayaa, Pg. 184/5 – Beirut print]

8. Hadhrat Abu Moosa Ash'ari – Abdullaah bin Qais رضي الله تعالى عنه

He was amongst those Sahaaba رضي الله تعالى عنهم who migrated from Makkah to Abysinnia. Hadhrat Umar رضي الله تعالى عنه appointed him as the governor of Basrah, and he was also the governor of Kufa when Hadhrat Uthmaan رضي الله تعالى عنه was martyred. Hadhrat Ali رضي الله تعالى عنه nominated him to be the arbitrator from his camp when the warring Muslim factions entered into an arbitration. Thereafter, he returned to Makkah, where he passed away during the 54th year after the Hijrah.

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه has reported the hadith wherein Rasulullaah (ﷺ) instructed the Muqtadi to remain silent while the Imaam recited the Qiraa'ah. Imaam Muslim (رحمه الله تعالى) reports this hadith from Hadhrat Is'haaq bin Ibraheem, who reports from Hadhrat Ibn Jareer (رحمه الله تعالى), who reports from Hadhrat Sulaymaan Taymi (رحمه الله تعالى), who reports from Hadhrat Qataada (رحمه الله تعالى), who reports from Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, whose words are quoted from Rasulullaah (ﷺ). Rasulullaah (ﷺ)

says, "Remain silent when the Imaam recites." Imaam Muslim (رحمه الله تعالى) says that he regards this hadith to be authentic. [Vol.1 Pg.174]

It has been reported from Hadhrat Abu Hurairah رضي الله تعالى عنه that the person who misses the Surah Faatiha recited by the Imaam has missed a great good. Imaam Maalik (رحمه الله تعالى) reports that he said, "Whoever loses the recitation of Ummul Qur'aan (Surah Faatiha) has indeed lost a great good." [Mu'atta of Imaam Maalik, Pg. 29 – Egypt print] He did not say that the person who misses the recitation of Surah Faatiha has lost the salaah or should recite it himself. He was therefore of the opinion that the Muqtadi should not recite Surah Faatiha.

9. Hadhrat Jaabir bin Abdillah رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه passed the Fatwaa that Rasulullaah (ﷺ) referred to the person performing salaah alone when he said that salaah which cannot be made without Surah Faatiha. Rasulullaah (ﷺ) did not refer to the Muqtadi when he said this. Salaah will be in order when a Muqtadi does not recite Surah Faatiha. [Tirmidhi, Vol.1 Pg.42 and Mu'atta of Imaam Maalik, Pg.105]

Based on this statement of Hadhrat Jaabir رضي الله تعالى عنه, Imaam Ahmed (رحمه الله تعالى) [who was the Ustaadh (teacher) of Imaam Bukhari (رحمه الله تعالى)] issued the ruling that the person performing salaah by himself is referred to in the hadith: "There is no salaah for the one who does not recite Faatihatul Kitaab i.e. Surah Faatiha". [Tirmidhi Vol.1 Pg.42] Hadhrat Sufyaan bin Uyayna (رحمه الله تعالى) has issued the same Fatwaa.

10. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

The student of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Mujaahid (رحمه الله تعالى) says, "I performed salaah behind Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and he never raised his hands except for the first Takbeer (Tahreema)." [Tahaawi, Vol.1 Pg.110 – the hadith is authentic].

Therefore, he never raised his hands when proceeding into Ruku. On the other hand, certain narrations report that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to raise his hands when proceeding into Ruku. Haafidh Ibn Hajar Asqalaani (رحمه الله تعالى) reconciles the two narrations by saying that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه sometimes raised his hands and sometimes did not [Fat'hul Baari, Vol.4 Pg.140]. This proves that the Sahaaba رضي الله تعالى عنهم did not regard this act to be an emphasised Sunnah. It was therefore not their constant practice.

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه also said, "When any of you perform salaah behind an Imaam, the recitation of the Imaam is sufficient for him (i.e. he will not have to recite any Qiraa'ah himself). However, if he performs salaah on his own, he will have to recite." [Mu'atta Pg.107]

He also mentioned that the Maghrib salaah is the Witr salaah of the day. [Mu'atta of Imaam Maalik Pg.110] Therefore, like Maghrib, the Witr salaah will also comprise of three consecutive rakaahs with Tashahhud (sitting posture) after the first two.

11. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

He enjoys a high status amongst the Sahaaba رضي الله تعالى عنهم. According to him, three Talaaqs (divorces) issued at once will be regarded to be three Talaaqs. Therefore, his Fatwaa was not that which is reversed in a narration of Muslim. The narration of Muslim pertains to a woman whose marriage was not yet consummated. [Nasa'ee, Vol.2 Pg.83]

12. Hadhrat Ameer Mu'aawiya رضي الله تعالى عنه

He was privileged to be a scribe of Qur'aanic revelation. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه (whom Hadhrat Umar رضي الله تعالى عنه ranked amongst the veterans of Badr) acknowledged that Hadhrat Mu'aawiya رضي الله تعالى عنه was a jurist and a Mujtahid. [Bukhari Vol.1 Pg.531]

Hadhrat Mu'aawiya رضي الله تعالى عنه used to write both the Qur'aan, as well as the letters of Rasulullaah (ﷺ). Hadhrat Hasan رضي الله تعالى عنه handed over his rule to Hadhrat Mu'aawiya رضي الله تعالى عنه, thereby making Hadhrat Mu'aawiya رضي الله تعالى عنه the undisputed Ameer of the entire Ummah at that time. Hadhrat Hasan رضي الله تعالى عنه and his brother Hadhrat Husain رضي الله تعالى عنه both took the pledge of allegiance at the hands of Hadhrat Mu'aawiya رضي الله تعالى عنه. They both also accepted the allowances that he stipulated for them.

The Importance of Fiqh in the Light of the Qur'aan

Jihaad has been referred to as the pinnacle of Deen. If there was anything above the status of Jihaad, it would be Fiqh i.e. attaining a deep understanding of the matters of Deen. Allaah says in the Qur'aan, **"All the believers should not proceed simultaneously. Why does a small group from every large party not proceed to attain a deep understanding in religion so that they may warn their people when they return to them, that they may beware?"** [Surah Tauba verse 122].

This verse describes the essence of Islaamic jurisprudence as attaining **"a deep understanding in religion".** Whenever a clear ruling cannot be found in the Qur'aan and the Ahadeeth with regard to a certain matter, recourse will have to be made to Islaamic jurisprudence.

The Qur'aan has outlined the way to acquire Fiqh as "If they had referred the matter to the messenger and those of them who have understanding, then it would surely be known to those of them who have insight." [Surah Nisaa, verse 83]

The Qur'aan has also mentioned the different ranks of the men of knowledge. Verse 11 of Surah Mujaadalah, **"Allaah will raise in many ranks those of you who believe and those who are given knowledge."**

Those men of knowledge who have an extremely deep insight into the matters of Deen are regarded as men of authority in the field. They will therefore have to be followed. Allaah says, **"Oh you who believe,**

obey Allaah, obey the messenger and those in authority from you." [Surah Nisaa, verse 59]

Therefore, the following three have to be obeyed:

1. Allaah.
2. Rasulullaah (ﷺ).
3. Men of authority.

This can simply be mentioned as following the teachings of:

1. The Qur'aan.
2. The Ahadeeth.
3. Fiqh.

These are the three sources of a Muslim's knowledge.



The Academic Status of Kufa in Islaam

In the world of Islaam, Kufa is the city that is referred to as the "City of knowledge". The famous Shafi'ee scholar, Allaama Nawawi (رحمه الله تعالى) writes, "Kufa is the famous city, place of virtue and home to eminent scholars, which Hadhrat Umar رضي الله تعالى عنه built." [Commentary of Muslim, Vol.1 Pg.185]

Hadhrat Qataadah (رحمه الله تعالى) mentions that over a thousand Sahaaba رضي الله تعالى عنهم settled in Kufa [Kitaabul Kuna wal Asmaa, Vol.1 Pg.174, and Fathul Qadeer, Vol.1 Pg.91]. Hadhrat Umar رضي الله تعالى عنه dispatched Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to Kufa for the religious guidance of the residents. His student, Hadhrat Alqama bin Qais (رحمه الله تعالى) succeeded him as the beacon of knowledge. Although Hadhrat Alqama (رحمه الله تعالى) was not a Sahaabi, he was so proficient in the knowledge of Islaam that many Sahaaba رضي الله تعالى عنهم inquired religious rulings from him.

Thereafter, when Hadhrat Ali رضي الله تعالى عنه arrived in Kufa, he said, "May Allaah have mercy on the son of Ummu Abd [Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه], for he really filled this city (Kufa) with knowledge." The Book, "Al Qamoosul Muheet" says that Kufa was the dome of Islaam." [Vol.3 Pg.199]

Of the seven famous Qurra of Islaam, Imaam Hamza, Imaam Aasim and Imaam Kisaa'ee (رحمهم الله تعالى) all hailed from Kufa. The renowned Judge Hadhrat Shurayh (رحمه الله تعالى) was also a scion of Kufa. Imaam Bukhari (رحمه الله تعالى) says, "I cannot count the occasions on which I travelled with the Muhadditheen to Kufa and Baghdaad." [Muqaddamah Fat'hil Baari, Vol.2 Pg.450] If Kufa was not a seat of knowledge, it would

not have been necessary for the eminent Muhadditheen to travel there.

The "Allaama of the Taabi'een", Imaam Shaa'bi (رحمه الله تعالى) hailed from Kufa, as did Allaama Ibraaheem Nakha'ee (رحمه الله تعالى) and Imaam Masrooq (رحمه الله تعالى). There were more Huffaadh of Hadith in Kufa than there were in all the other Islaamic regions (one may refer to the book "Tadhkiratul Huffaadh" to see the count of these Huffaadh).

All the Ulema of Kufa were unanimous that a Musalli should not raise his hands when proceeding into Ruku and when standing up from Ruku. Hadhrat Sufyaan Thowri (رحمه الله تعالى), who is referred to as "Ameerul Mu'mineen fil Hadith" ("The leader of the believers in Hadith") was also of the opinion that the hands should not be raised when making Ruku. [Tirmidhi]



The Academic Lineage of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)

- Hadhrat Imaam Abu Haneefa was born in the 80th year after the Hijrah.
- Hadhrat Abdullaah bin Abi Awfa r was still alive at that time.
- Hadhrat Imaam Abu Haneefa (I) was thirteen years old when Hadhrat Anas bin Maalik r passed away.
- Hadhrat Sahal bin Sa'd r who passed away in 91st year after the Hijrah was also alive during the lifetime of Hadhrat Imaam Abu Haneefa (I).
- Hadhrat Imaam Abu Haneefa (I) also lived during the lifetime of Hadhrat Waathila bin Asqah r, who passed away in the 100th year after the Hijrah.

All these Sahaaba رضي الله عنهم were living examples of Islaam and the person who gleaned any narrations from them was certainly most fortunate. Although it was not compulsory for any of the Taabi'een to learn from the Sahaaba رضي الله عنهم, there was scarcely any of them who did not learn from the Sahaaba رضي الله عنهم.

Is it possible to assume that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) did not see Hadhrat Anas bin Maalik رضي الله عنه performing salaah when the eminent Sahaabi رضي الله عنه came to Kufa? If Hadhrat Anas bin Maalik رحمه الله تعالى did raise his hands when proceeding

for Ruku and if he did say "Aameen" loudly, why was this not emulated by any of the Ulema in Kufa? People argue whether Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) narrated any Ahadeeth from Hadhrat Anas bin Maalik رضي الله عنه, but they fail to perceive that it was impossible for Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) not to glean some practical guidance from the Sahaabi رضي الله عنه.

Although there may be many Sahaaba رضي الله عنهم from whom no verbal saying may be narrated, but there cannot be any Sahaabi رضي الله عنه from whom guidance did not spread. This is because the Qur'aan had outlined their duty as **"enjoin what is good and forbid what is wrong"**. They also acted upon the command of Rasulullaah (صلى الله عليه وسلم) where he told the ummah, "Convey from me even though it be a single verse."



About Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)

Rasulullaah (ﷺ) said, "If Imaan was on the Thurayya (Pleiades) constellation of stars, a man from the people of Persia would find it there." [Muslim Vol.2 Pg.312]

The various "Muslim" sects that propagated beliefs opposed to Islaam all hailed from Iraq. These include the Jabariyya, Qadariyya, Mu'tazila, Rawaafidh, Khawaarij, Murjiyya and Karaamiyya sects. These were all the horns of Shaytaan that rose in the region. By His grace, Allaah bestowed the area with the successor of Hadhrat Abdullaah bin Mas'ood رضي الله عنه, whose name was Nu'maan bin Thaabit, better known as Hadhrat Imaam Abu Haneefa (رحمه الله تعالى). He effectively sealed off the doors that led to these deviant beliefs and penned the cardinal beliefs of Islaam in his book titled "Al Fiqhul Akbar" ("The Greater Fiqh"). In so doing he prepared for the ummah a reliable document of Islaamic beliefs.

The science of Islaamic jurisprudence related to actions is referred to as "Fiqhul Asghar" ("The Lesser Fiqh"), while the science of Islaamic beliefs (Aqaa'id) are referred to as "Fiqhul Akbar" ("The Greater Fiqh"). A prominent Imaam of the Hanafi school of jurisprudence, Imaam Tahawi (رحمه الله تعالى) (passed away 321 A.H.) compiled "Al Fiqhul Akbar" into a comprehensive book of Islaamic Aqaa'id titled "Aqeedatut Tahawi". This book is regarded as the best book on Islaamic Aqaa'id in Saudi Arabia.

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) is the noble "man from the people of Persia" whom Rasulullaah (ﷺ) referred to in the above hadith. Although

Allaama Jalaalud Deen Suyuti (رحمه الله تعالى) was from the Shaafi'ee school of jurisprudence, he clearly states in his book "Tabyeedus Saheefa" that Rasulullaah (ﷺ) referred to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) in the above hadith. Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) hailed from Persia and was responsible for protecting the Aqaa'id of the ummah.

In his book "Al Ikmaal" (pg. 624), the eminent Shaafi'ee scholar Imaam Tabrezi (رحمه الله تعالى) attests to the fact that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) possessed extensive in-depth knowledge. Imaam Abu Dawood (رحمه الله تعالى), the author of Sunan Abu Dawood writes that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) was a true Imaam (leader in his field, dependable scholar). [Tadhkira, Vol.5 Pg.160]

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) was a Taabi'ee and met Hadhrat Anas bin Maalik رضي الله تعالى عنه several times. He was 22 years of age when the Sahaabi, Hadhrat Waathila bin Asqah رضي الله تعالى عنه passed away in the 102nd year after the Hijrah. Haafidh Dhahabi (رحمه الله تعالى) refers to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) as "Imaamul A'zam" ("The Greatest Imaam") and writes, "He was born in the 80th year after the Hijrah and saw Hadhrat Anas bin Maalik رضي الله تعالى عنه several times when the latter arrived in Kufa." [Tadhkira, Vol.1 Pg.158]

The fact that none of Hadhrat Anas bin Maalik رحمه الله تعالى's narrations of Ahadeeth have been reported from Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) does not imply that he did not hear any Ahadeeth from Hadhrat Anas bin Maalik رضي الله تعالى عنه. It is obvious that he must have heard Ahadeeth from the noble companion of Rasulullaah (ﷺ) when he sat in his company on many occasions. The reason for which no narrations

of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) from Hadhrat Anas bin Maalik رضي الله عنه have been narrated is because the people of Kufa never transmitted Ahadeeth from people who were under the age of twenty. Therefore, it cannot be said that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) never heard any Ahadeeth from Hadhrat Anas bin Maalik رضي الله عنه, nor can it be said that he never benefited from the pious Sahaabi رضي الله عنه.



Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)'s Knowledge of Ahadeeth.

Although Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) was primarily concerned with the principles of Fiqh, extracting rulings from the Qur'aan and Ahadeeth, and compiling these, he also narrated a large number of Ahadeeth. Haafidh Dhahabi (رحمه الله تعالى) writes, "Hammaad bin Zaid (رحمه الله تعالى) has narrated a great number of Ahadeeth from Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)." [Al Intiqaa Pg. 130] The Imaam of Jarh wa Ta'deel [1], Imaam Yahya bin Ma'een (رحمه الله تعالى) says that Imaam Wakee (رحمه الله تعالى) used to memorise all the Ahadeeth of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى), which amounted to a large collection. [Al Intiqaa Pg. 150 and Jaami'u Bayaanil Ilm Vol.2 Pg.149]

Therefore, when one is studying a ruling of Fiqh, it will be incorrect to suspect that perhaps Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) never had knowledge of certain Ahadeeth. The Qur'aan declares that such types of suspicion are sinful. [Mulla Ali Qaari (رحمه الله تعالى) in his commentary of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)'s Musnad]

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)'s name always appears in the list of Sahaaba رضي الله تعالى عنهم and Taabi'een (رحمه الله تعالى) who were regarded as being particularly notable. Condemning the science of Mantiq (logic), argumentation and philosophy, Haafidh Dhahabi (رحمه الله تعالى) writes, "By Allaah! These were never the disciplines of the Sahaaba رضي الله تعالى عنهم and the Taabi'een (رحمه الله تعالى. They were never in the

[1] The science of authenticating and scrutinising the narrators of Ahadeeth.

knowledge of Imaams Awzaa'ee, Thowri, Maalik, Abu Haneefa, Ibn Abi Dhib and Shu'ba (رحمهم الله تعالى). By Allaah! Ibn Mubaarak (رحمه الله تعالى) ever touched these disciplines, neither did Abu Yusuf, Wakee or Ibnul Mahdi (رحمه الله تعالى)." [Tadhkira, Vol.1 Pg.192]

Imaam Yahya bin Ma'een (رحمه الله تعالى) has classified Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) as a perfectly reliable narrator of Ahadeeth. Hadhrat Uthmaan رضي الله تعالى عنه has been described as being "Qaleelul Ahadeeth" ("One of few Ahadeeth"). This does not mean that he did not have knowledge of Ahadeeth, but merely that his nature was such that he (due to caution) did not narrate many Ahadeeth to people. The same applies to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) when the term is used for him. However, the fact is that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) did narrate many Ahadeeth.

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) narrated Ahadeeth from eminent scholars of Ahadeeth such as:

- Imaam Ataa (I).
- Imaam Naafi (I).
- Imaam Abdur Rahmaan bin Hurmuzaan (I).
- Imaam Salma bin Kuhail (I).
- Imaam Baaqir (I).
- Imaam Qataadah (I).
- Imaam Amr bin Dinaar (I) and many others.

Amongst those who narrated Ahadeeth from Hadhrat Imaam Abu Haneefa (I) were:

- Imaam Wakee (I).
- Imaam Yazeed bin Haaroon (I).
- Imaam Sa'd bin Silt (I).
- Imaam Abu Aasim (I).

- Imaam Abdur Razzaaq bin Humaam (I).
- Imaam Ubaidullah bin Moosa (I) and many others. [Tadhkira]

The Muhadditheen (رحمهم الله تعالى) accept Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)'s opinion concerning the narrators of Ahadeeth. Haafidh Ibn Hajar Asqalaani (رحمه الله تعالى) writes about the narrator Zaid bin Ayaash, "Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) says that he is an unknown narrator." [Tahdheeb Vol.3 Pg.424]

With regard to Hadhrat Ataa (رحمه الله تعالى), Haafidh Ibn Hajar (رحمه الله تعالى) writes, "Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) says that he has never seen a person better than Hadhrat Ataa (رحمه الله تعالى)." With regard to Jaabir Ju'fi, Haafidh Ibn Hajar (رحمه الله تعالى) writes, "Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) says that he never saw a worse liar than him." [Tahdheeb Vol.3 Pg.48]

Haafidh Dhahabi (رحمه الله تعالى) has accepted the opinion of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) with regard to Rabee'ah and Abuz Zinaad (two narrators of Ahadeeth). Imaam Bayhaqi (رحمه الله تعالى) writes that when Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) was asked about Hadhrat Sufyaan Thowri (رحمه الله تعالى), he commented, "I shall certainly record the Ahadeeth he narrates except for the narration of Hadhrat Ali رضي الله عنه which Abu Is'haaq (رحمه الله تعالى) narrates from Haarith; and the narration of Jaabir Ju'fi." [Kitaabul Qiraa'ah Pg. 134]

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)'s View of the Ahadeeth.

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) said, "I conclude rulings from Allaah's Book. If I do not find it there, I derive them from the Sunnah of Rasulullaah

(ﷺ); otherwise from those narrations that have become widespread through reliable narrators. If I still do not find anything, I chose from the rulings of the Sahaaba رضي الله عنهم ... However, when a ruling on the matter proceeds only from other Mujtahideen like Ibraheem Nakha'ee, Allaama Sha'bi, Hasan Basri or Ataa (رحمه الله تعالى), then I exercise my personal judgement just as they did in their times." [Al Intiqaa Pg. 30 and Tahdheeb Vol.1 Pg.451]

The above statement makes it clear that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) regarded himself to be equally qualified as Imaam Ibraheem Nakha'ee (رحمه الله تعالى) and Allaama Sha'bi (رحمه الله تعالى). It was a practice of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) that he would always study narrations pertaining to a particular subject in conjunction with other narrations and Qur'aanic verses that were associated. If any narration was found to be inconsistent with the overall viewpoint, he would classify it as being "Shaadh" (rare/an exception). This was his personal terminology. [Al Muwaafaqaatush Shaatbi Vol.2 Pg.26]

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) was so concerned about practising on the Ahadeeth that he would give preference to weak Ahadeeth over Qiyaas (analogical deduction). [I'laamul Muwaqqi'een Vol.1 Pg.88]

When advising his son Hammaad to be particular about five Ahadeeth, Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) told him, "I have selected these from five hundred thousand Ahadeeth." [Al Wasiyya Pg. 65] This proves that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) had an in-depth knowledge of some 500,000 Ahadeeth.

When narrating a hadith from Hadhrat Imaam Abu Haneefa (رحمة الله تعالى), the famous Muhaddith, Abdur Rahmaan Al Muqri (رحمة الله تعالى) used to say that he was narrating from the king of kings in the subject of Ahadeeth. [The Tadhkira of Khateeb Baghdaadi, Vol.13 Pg.245]

The testimony of these figureheads in the science of Ahadeeth make it clear that Hadhrat Imaam Abu Haneefa (رحمة الله تعالى) was regarded as a Muhaddith of the highest calibre, as well as an esteemed analyst in the field. If he was deficient in this field, renowned Muhadditheen like Imaam Abu Yusuf and Ibn Mubaarak (رحمة الله تعالى) would have never been so devoted to his lessons.

The Excellence of Hadhrat Imaam Abu Haneefa (رحمة الله تعالى)'s Knowledge

Hadhrat Mas'ar bin Kudaam (رحمة الله تعالى), who passed away 115 years after the Hijrah, was a great scholar. Hadhrat Yahya bin Sa'eed Qattaan (رحمة الله تعالى) says that he never saw anyone with more dependable knowledge than Hadhrat Mas'ar (رحمة الله تعالى). Imaam Ahmed bin Hambal (رحمة الله تعالى) writes that truly reliable scholars are the likes of Imaam Shu'ba and Mas'ar (رحمة الله تعالى). The same Hadhrat Mas'ar bin Kudaam (رحمة الله تعالى) has the following to say about Hadhrat Imaam Abu Haneefa (رحمة الله تعالى): "I was a student of hadith along with Hadhrat Imaam Abu Haneefa (رحمة الله تعالى), but he excelled ahead of us. When we took to abstinence (piety) he outstripped us, and when we studied Fiqh he produced what you see." [Al Intiqaa Pg.27]

Hadhrat Ibn Mubaarak (رحمة الله تعالى) says that whenever Hadhrat Mas'ar (رحمة الله تعالى) saw Hadhrat Imaam Abu

Haneefa (رحمه الله تعالى) he stood up in respect and would sit before the Imaam with the utmost honour for him. The above testimony of Hadhrat Mas'ar (رحمه الله تعالى) attests to the high status that Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) held with regard to Ahadeeth.

Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)'s Repute in Academic Circles

Imaam Layth bin Sa'd Misri (رحمه الله تعالى) was a scholar of great distinction. Imaam Shaafi'ee (رحمه الله تعالى) says that he walked with more Ahadeeth than Imaam Maalik (رحمه الله تعالى). He was also extremely influential in the Egyptian government. The same Imaam Layth (رحمه الله تعالى) said, "Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) was a greatly celebrated personality in academic circles and I was very eager to meet him. I eventually met him in Makkah when I noticed a group of people falling head over heels for him. When I heard someone shout "Abu Haneefa!" I understood that this must be Hadhrat Imaam Abu Haneefa (رحمه الله تعالى). My desire to meet him could then not be restrained." [Manaaqib Thalaatha by Imaam Dhahabi (رحمه الله تعالى), Pg. 22]

Hadhrat Layth bin Sa'd (رحمه الله تعالى) was also a great Mujtahid whose school of jurisprudence was followed for centuries. His rulings coincide so much with those of the Hanafi Madh'hab that some historians have even included his name in the ranks of the Ahnaaf [plural of Hanafi i.e. a follower of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)]. Nawaab Siddiq Hasan Khan has mentioned this as well.

Chief of the Muhadditheen

Haafidh Ibn Abdil Barr (رحمه الله تعالى) quotes the following statement from one of the students of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى), Hadhrat Yazeed bin Haroon (رحمه الله تعالى), who was himself a renowned Muhaddith. He says, "I have sat before a thousand Muhadditheen to learn Ahadeeth and I have narrated Ahadeeth from most of them. Amongst all of these, there are only about five whom I found to possess the deepest understanding and to be the most pious. At the head of these five is Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)." [Al Intiqaa Pg. 163]

Whenever the Muhadditheen refer to someone as a "Faqeeh", it means that they regard the person to be one who has a deep understanding of the Ahadeeth. Imaam Tirmidhi (رحمه الله تعالى) writes, "This is what the Fuqahaa (plural of Faqeeh) have said, and they are most knowledgeable about the meanings of the Ahadeeth."

The Nucleus of Fiqh and Hadith

Imaam Abu Aasim An Nabeel (رحمه الله تعالى) reports from Imaam Tahaawi (رحمه الله تعالى) that he was once close to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) in Makkah when a large crowd of expert authorities of Fiqh and Hadith were gathered around him. Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) asked, "Is there anyone who will tell the owner of this house to grant leave to all these people." [Al Jawaahirul Mudhiyya Vol.2 Pg.256]

This report tells us that the eminent Fuqahaa and Muhadditheen frequently referred to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) to solve various difficulties. Hereunder follows a list of famous Muhadditheen who

studied hadith (not the principles of Fiqh) from Hadhrat Imaam Abu Haneefa (رحمہ اللہ تعالیٰ):

- Yahya bin Sa'eed Qattaan (رحمہ اللہ تعالیٰ).
- Wakee bin Jarraa (رحمہ اللہ تعالیٰ).
- Sufyaan bin Uyayna (رحمہ اللہ تعالیٰ).
- Abdullaah bin Mubaarak (رحمہ اللہ تعالیٰ).
- Abdur Razzaaq bin Humaam (رحمہ اللہ تعالیٰ).
- Yazeed bin Haroon (رحمہ اللہ تعالیٰ).
- Hafs bin Ghayaath (رحمہ اللہ تعالیٰ).
- Yahya bin Zakariyya (رحمہ اللہ تعالیٰ).

Leading Muhadditheen Accepted the Fiqh of Hadhrat Imaam Abu Haneefa (رحمہ اللہ تعالیٰ)

Imaam Yahya bin Sa'eed Qattaan (رحمہ اللہ تعالیٰ) was a Muhaddith of the highest calibre who initiated the science of Asmaa'ur Rijaal, which deals with the examination of every narrator of hadith. Great scholars like Imaam Ahmed bin Hambal (رحمہ اللہ تعالیٰ) and Hadhrat Ali bin Madeeni (رحمہ اللہ تعالیٰ) used to stand and verify Ahadeeth with him. It was common amongst the Muhadditheen to discard any hadith that he discarded.

Hadhrat Yahya bin Ma'een (رحمہ اللہ تعالیٰ) writes, "I have heard Yahya bin Qattaan (رحمہ اللہ تعالیٰ) say, 'I do not speak a word of lie when I say that I have never heard anyone with a better opinion than Imaam Abu Haneefa (رحمہ اللہ تعالیٰ).'' Hadhrat Yahya bin Ma'een (رحمہ اللہ تعالیٰ) writes further, "In fact, he (Yahya bin Qattaan) followed most of the rulings passed by Hadhrat Imaam Abu Haneefa (رحمہ اللہ تعالیٰ)." [Tahdheeb Vol.1 Pg.50]

The Hanafi School of Jurisprudence is based on Consultation

The distinction of the Hanafi Madh'hab as compared to other Madhaahib (plural of Madh'hab) is that it is not a Madh'hab based on the personal opinions of a particular individual. It is not the compilation of one man's rulings. Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) used to gather a body of approximately forty leading Ulema. After deliberating upon a particular issue at length, a verdict was recorded. If any eminent scholar held a different opinion, his opinion was also recorded. In this manner, the Hanafi Madh'hab was compiled after discussing a vast range of matters.

When the Fuqahaa unanimously agree upon a ruling it will be termed as "Ijmaa". No majority vote can overrule Ijmaa. Qiyaas (analogical deduction) will only be regarded as a source of proof in the Shari'ah when there exists no Ijmaa on the issue. The concept of voting is a Western decision-making innovation which is not practised in Islaamic consultations and conferences. Islaamically, the final decision is not restricted to a majority vote. In this way, it is not a mere weight of numbers that count, but due priority is given to the knowledge of those allowed to decide.

Together with the opinions of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى), the Hanafi Madh'hab also quotes the opinions and rulings of his prominent students. This makes it clear that the Hanafi Madh'hab is not the personal opinions of a single person, but a conglomeration of scholastic opinions that have been discussed at length. Such a ruling is referred to as "Zaahirur Riwaayah". There are six books of Imaam

Muhammed (رحمه الله تعالى) that are regarded as compilations of the Zaahirur Riwaayaat.

The Prominent Students of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى)

1. Hadhrat Abdullaah bin Mubaarak (رحمه الله تعالى)

He is one of the most famous students of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) and was one of the teachers of Imaam Bukhari (رحمه الله تعالى)'s teacher. Hadhrat Abu Usaama (رحمه الله تعالى) refers to him as "Ameerul Mu'mineen fil Hadith" ("The leader of the Mu'mineen in Hadith"). He narrates an authentic hadith wherein Hadhrat .Abdullaah bin Mas'ood رضي الله عنه once asked some people whether he should demonstrate to them exactly how Rasulullaah (ﷺ) performed salaah. When he performed the salaah before them, he only raised his hands for the Takbeer at the beginning of the salaah and at no other time during the salaah. [Nasa'ee Vol.1 Pg.117/158]

Hadhrat Abdullaah bin Mubaarak (رحمه الله تعالى) was of the opinion that although this narration proves that the hands should not be raised during the salaah, it does not categorically reject the opinion of those who believe that the hands must be raised.

Hadhrat Maulana Muhammed Ibraheem Meer Siyaalkoti (رحمه الله تعالى) writes that the students of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) all attained high position. Imaam Abu Yusuf (رحمه الله تعالى) was chief justice during his time, while Imaam Muhammed, Abdullaah bin Mubaarak, Imaam Zufar (رحمه الله تعالى) and

others were exemplary models because of their academic accomplishments. [Ahkaamul Maraam Pg. 55]

Other renowned Muhadditheen who were students of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) included:

- Hadhrat Yahyaa bin Sa'eed Qattaan (رحمه الله تعالى).
- Hadhrat Wakee bin Jarraa (رحمه الله تعالى).
- Hadhrat Sufyaan bin Uyayna (رحمه الله تعالى).
- Hadhrat Yazeed bin Haroon (رحمه الله تعالى).
- Hadhrat Hafs bin Ghayaath (رحمه الله تعالى).
- Hadhrat Yahya bin Abi Zaa'idah (رحمه الله تعالى) and many others.

A perusal through the books of Asmaa'ur Rijaal will reveal what great personalities all these men were. One can then well imagine how great a scholar their teacher was if these mountains of knowledge collected around him!.

2. Hadhrat Imaam Abu Yusuf (رحمه الله تعالى) [passed away in 152 A.H]

His name was Ya'qoob and he was born in Kufa. He remained with Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) for seventeen years. The Maaliki scholar, Haafidh Ibn Abdil Barr (رحمه الله تعالى) says that Imaam Abu Yusuf (رحمه الله تعالى) used to memorise 50 to 60 Ahadeeth in a single lesson and narrated a large number of Ahadeeth. [Al Intiqaa Pg.172]

Hadhrat Yahya bin Ma'een (رحمه الله تعالى) as well as Imaam Ahmed bin Hambal (رحمه الله تعالى) regarded Imaam Abu Yusuf (رحمه الله تعالى) as a reliable narrator of hadith. [Sunan Kubra Vol.1 Pg.247]

He was as renowned as a scholar of hadith that Imaam Muhammed went to him first when he began

to study Ahadeeth. Imaam Muzani (رحمه الله تعالى) says that Imaam Abu Yusuf (رحمه الله تعالى) followed the Ahadeeth most closely from all the Fuqahaa (رحمهم الله تعالى). [Al Bidaaya Vol.1 Pg.180]

Imaam Yahay bin Ma'een (رحمه الله تعالى) referred to Imaam Abu Yusuf (رحمه الله تعالى) as being most proficient and adherent to the Ahadeeth and the Sunnah. Allaam Ibn Qutayba (رحمه الله تعالى) [passed away in 276 A.H] refers to Imaam Abu Yusuf (رحمه الله تعالى) as a Haafidh i.e. one who was a master in Ahadeeth and who memorised a large number of Ahadeeth. He was also extremely proficient on the subject of Rasulullaah (ﷺ)'s military expeditions and the history of the Arabs.

Ibn Hajar Makki (رحمه الله تعالى) quotes that Imaam Abu Yusuf used to say, "Whenever I took a specific liking to any hadith, I used to take it to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى). I soon learned that he had a deeper insight into authentic Ahadeeth than I did." [Ansaab, Vol.1 Pg.29]

The following is recorded in the commentary of Mushkilul Aathaar, "None of his contemporaries could excel him as he was at the apex of knowledge, juridical proceedings and political science. He was the first to write a book about the principles of Fiqh." [Vol.9 Pg.201] Amongst his writings were Kitaabul Aathaar, Kitaabul Amaali and Kitaabul Kharaaj, which is a canonical work on Islaamic finance. After the demise of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى), Imaam Muhammed (رحمه الله تعالى) pursued his studies under the tutelage of Imaam Abu Yusuf (رحمه الله تعالى).

3. Hadhrat Imaam Zufar bin Hudhail (رحمه الله تعالى) [passed away in 158 A.H]

He stayed with Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) for twenty years. One of his most outstanding traits was his profound ability to deduce laws from the sources of Shari'ah. He acquired this prowess from Hadhrat Imaam Abu Haneefa (رحمه الله تعالى). Although Imaam Abu Yusuf (رحمه الله تعالى) excelled him in knowledge of Ahadeeth and Imaam Muhammed excelled him in literary talent and knowledge of Arabic, Imaam Zufar (رحمه الله تعالى) was second only to Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) in Fiqh. It is for this reason that his name often follows that of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) when the Imaam's students are mentioned. [Al Intiqaa Pg. 14]

Whenever Imaam Muhammed (رحمه الله تعالى) quoted the ruling of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) in his book "Jaami'ul Kabeer", he also cites the rulings of Imaam Abu Yusuf and Imaam Zufar (رحمه الله تعالى). His narration on Ahadeeth are regarded as authentic and reliable. [Miftaahus Sa'aadah Vol.2 Pg.114]

Ibn Hibbaan (رحمه الله تعالى) has also classified him as an authentic narrator. [Lisaanul Mizaan Vol.2 Pg.476] The Imaam of Jarh wa Ta'deel [2], Imaam Wakee bin Jarraah (رحمه الله تعالى) has narrated several Ahadeeth from Imaam Zufar (رحمه الله تعالى). Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) used to refer to him as the Imaam from amongst the Imaams of the Muslimeen.

[2] The science of authenticating and scrutinising the narrators of Ahadeeth.

In his book Mu'jamus Sagheer, Imaam Tabraani (رحمه الله تعالى) has narrated a hadith of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى), which is transmitted through Imaam Zufar (رحمه الله تعالى). After Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) declined the post of chief justice, it was offered to Imaam Zufar (رحمه الله تعالى). Imaam Muhammed (رحمه الله تعالى) treated him like a teacher and said about him, "He is one of the oceans of Fiqh and amongst the most intelligent men of his time. He acquired a deep understanding of Deen from Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) and was one of his leading students. He was one of those people who effectively combined knowledge and action (i.e. he practised on his knowledge). He had knowledge of Ahadeeth and specialised therein."

Abu Nu'aim (رحمه الله تعالى) writes, "He was an expert of hadith. When I used to present Ahadeeth to Imaam Zufar (رحمه الله تعالى), he would tell me which hadith abrogated another and which one was abrogated; which one was practicable and which was not." [Siyar A'laamun Nubalaa Vol.8 Pg.38]

4. Hadhrat Imaam Muhammed bin Hasan Shaybaani (رحمه الله تعالى)

[passed away in 189 A.H]

He was an embodiment of the knowledge of Hadith, Tafseer, Fiqh and Arabic. Besides narrating from Hadhrat Imaam Abu Haneefa (رحمه الله تعالى), he also narrated Ahadeeth from the following eminent scholars:

- Hadhrat Mas'ar bin Kudaam (رحمه الله تعالى) [passed away in 155 A.H].
- Imaam Zufar (رحمه الله تعالى) [passed away in 158 A.H].

- Imaam Awzaa'ee (رحمه الله تعالى) [passed away in 157 A.H].
- Hadhrat Sufyaan Thowri (رحمه الله تعالى) [passed away in 161 A.H].
- Hadhrat Maalik bin Dinaar (رحمه الله تعالى).
- Hadhrat Imaam Maalik (رحمه الله تعالى).
- Imaam Abu Yusuf (رحمه الله تعالى).

The Mu'atta of Imaam Muhammed (رحمه الله تعالى) is comprehensive and concise version of the Mu'atta of Imaam Maalik (رحمه الله تعالى). Hadhrat Abu Ubaidah (رحمه الله تعالى) says that he never found anyone possessing more knowledge of the Qur'aan than Imaam Muhammed (رحمه الله تعالى). Hadhrat Yahya bin Ma'een (رحمه الله تعالى), who was the teacher of Imaam Bukhari (رحمه الله تعالى) says, "I copied the "Jaami'us Sagheer" of Imaam Muhammed (رحمه الله تعالى) from Imaam Muhammed (رحمه الله تعالى) himself.

Allaama Mubarrad (رحمه الله تعالى) acquired his qualification in the Arabic language from Imaam Muhammed (رحمه الله تعالى). Once when Allama Mubarrad (رحمه الله تعالى) used the word "Al Ghazaala" for the sun, he was asked for a reference. In reply he stated that Imaam Muhammed (رحمه الله تعالى) used the word in this context. [Usoolus Sarakhsi]

The Ulema of Arabic linguistics rate Imaam Muhammed (رحمه الله تعالى) as the Seebaway [3] of his era. His comment on the Arabic language is regarded as a proof in lexicography. He is regarded to be the architect of the Hanafi Madh'hab and is termed "Th Imaam of all Imaams". He documented the Zaahirur Riwaayah in six volumes. Amongst his compilation of Ahadeeth are Kitaabul Aathaar, the Mu'atta of Imaam

[3] A linguist who was a noted authority of the Arabic language.

Muhammed and Al-Hujjah ala Ahli Madinah (in two volumes).

The Book "Mizaanul I'tidaal" has the following to say: "Muhammed bin Hasan (رحمه الله تعالى) was an ocean of knowledge and Fiqh." [Pg. 50] Imaam Muzani (رحمه الله تعالى) writes about him: "Welcome to the one who fills the ears and the heart with understanding." [Siyarus Sahaaba Vol.8 Pg.473]

Imaam Shaafi'ee (رحمه الله تعالى) says, "I have not seen anyone more intelligent, with more insight, more abstinent, more pious, more well spoken and more resolute than Muhammed bin Hasan (رحمه الله تعالى)." [Tahdheebul Asmaa] Imaam Shaafi'ee (رحمه الله تعالى) also said, "When I used to listen to him recite the Qur'aan, it was as if the Qur'aan was revealed in his language." [Al Bidaya wan Nihaaya Vol.4 Pg.204] He also commented that Imaam Muhammed (رحمه الله تعالى) was one of the most intelligent persons in the world. [Al Jawaahirul Mudhiyya Vol.2 Pg.42]



The Ten Distinguished Mujtahideen of the Ummah

1. Imaam Ja'far bin Muhammed (رحمه الله تعالى) [passed away in 148 A.H]

Hadhrat Imaam Ja'far Saadiq (رحمه الله تعالى) was the grandson (daughter's son) of Hadhrat Abu Bakr رضي الله عنه's granddaughter, Hadhrat Asmaa رضي الله عنها. He was born in the same year as Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) viz. 80th year after the Hijrah. Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) stated that he had never met a Faqeeh greater than Imaam Ja'far bin Muhammed (رحمه الله تعالى). [Tadhkira Vol.1 Pg.146]

Since all Fuqahaa are considered to be the siblings of Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) in the field of Fiqh, the above accolade is certainly noteworthy. Imaam Ja'far (رحمه الله تعالى) studied under the following eminent scholars:

- His father, Imaam Baaqir (رحمه الله تعالى) [passed away in 114 A.H].
- Hadhrat Urwa bin Zubair (رحمه الله تعالى).
- Hadhrat Imaam Ataa (رحمه الله تعالى).
- Imaam Naafi (رحمه الله تعالى).

The following were some of the prominent scholars who narrated Ahadeeth from him:

- Imaam Maalik (رحمه الله تعالى).
- Hadhrat Sufyaan Thowri (رحمه الله تعالى).
- Hadhrat Sufyaan bin Uyayna (رحمه الله تعالى).
- Hadhrat Imaam Abu Haneefa (رحمه الله تعالى).

The above proves that Imaam Ja'far (رحمه الله تعالى) did not hold any beliefs that were contrary to those of the

above scholars. Imaam Ja'far (رحمه الله تعالى), Imaam Baaqir (رحمه الله تعالى) and Imaam Zainul Aabideen (رحمه الله تعالى) were all Sunnis. Therefore, the narrations of these personalities are found in many books of the Ahlus Sunnah wal Jamaa'ah.

Imaam Ja'far (رحمه الله تعالى) made the following statement about Hadhrat Abu Bakr رضي الله عنه: "You are 'Siddeeq' (Most truthful). If a person does not regard you as 'Siddeeq', Allaah should not make him realise any of his ambitions in this world and in the Hereafter. [Kashful Ghumma Pg.220]

2. Imaam Sufyaan Thowri (رحمه الله تعالى) [passed away in 161 A.H]

He used to lecture in Kufa and his school of thought was followed till the fifth century. Imaam Shu'ba (رحمه الله تعالى) and Imaam Yahya bin Ma'een (رحمه الله تعالى) referred to him as "The Leader of the Mu'mineen in Hadith". Hadhrat Abdullaah bin Mubaarak, Yahya bin Sa'eed Qattaan and Wakee bin Jarraah (رحمه الله تعالى) were amongst his students. He never raised his hands when proceeding for Ruku and when rising from Ruku. With regard to this act, Imaam Tirmidhi (رحمه الله تعالى) writes, "Such was the practise of many men of knowledge from amongst the Sahaaba رضي الله عنهم and the Taabi'een, as well as Sufyaan Thowri (رحمه الله تعالى)." [Vol.1 Pg.35]

When such an eminent scholar did not raise his hands, it proves that the Sahaaba رضي الله عنهم did not generally carry out this practice. He also stated that it is best to recite "Bismillah" silently during salaah. [Tadhkira] He was also of the opinion that the Taraaweeh salaah consists of twenty rakaahs. Imaam Tirmidhi writes, "Most men of knowledge are in

agreement with what has been narrated from Hadhrat Ali رضي الله عنه, Hadhrat Umar رضي الله عنه and other companions of Rasulullaah (ﷺ) i.e. that Taraaweeh should be twenty rakaahs. This is also the opinion of Imaam Sufyaan Thowri (رحمه الله تعالى). [Vol.1 Pg.79]

3. Hadhrat Imaam Maalik (رحمه الله تعالى) [passed away in 179 A.H]

He was one of the most prominent Mujtahideen who lectured in Madinah. He was the teacher of great personalities like Imaam Muhammed (رحمه الله تعالى) and Imaam Shaafi'ee (رحمه الله تعالى). According to the Maaliki Madh'hab, the hands are not raised when proceeding into Ruku and when rising from Ruku. He has written: "We never perform the Witr salaah as a single rakaah. None in Madinah ever performs a single rakaah of Witr. The Witr salaah is only three rakaahs." [Mu'atta, Pg.47]

He was not of the opinion that a Muqtadi should recite behind the Imaam. He stated, "When any of you perform salaah behind the Imaam, then the Qiraa'ah of the Imaam will suffice for him." [Mu'atta Pg.31]

4. Imaam Awzaa'ee (رحمه الله تعالى) [passed away in 157 A.H]

He used to be referred to as the Imaam of the people of Shaam. [Al Bidaaya Vol.1 Pg.115] This makes it evident that the people of every region followed a particular Imaam. Hadhrat Abdur Rahmaan bin Mahdi (رحمه الله تعالى) says that there was none in Shaam who was more knowledgeable of the Sunnah than Imaam Awzaa'ee (رحمه الله تعالى). [Tahdheeb Vol.6 Pg.240]

He also had a large following in Spain [Al Bidaaya]. After meeting Hadhrat Imaam Abu Haneefa (رحمه الله تعالى),

his heart was cleared with regard to the Imaam. He later stated, "The excellence of this man has made others envious of him. Without doubt, my suspicion was wrong, which I have deep regrets about." [Seeratun Nu'maan Pg.45]

Like Imaam Maalik (رحمہ اللہ تعالیٰ), Imaam Awzaa'ee (رحمہ اللہ تعالیٰ) was also of the opinion that the Muqtadi should not recite any Qiraa'ah behind the Imaam. Haafidh Ibn Qudaama (رحمہ اللہ تعالیٰ) writes: "There was Maalik (رحمہ اللہ تعالیٰ) amongst the people of Hijaaz, Thowri (رحمہ اللہ تعالیٰ) amongst the people of Iraq and Awzaa'ee amongst the people of Shaam. None of them ever made the statement that a man's salaah is nullified if he does not recite Qiraa'ah when his Imaam is reciting." [Al Mughni Vol.1 Pg.564]

5. Imaam Laith bin Sa'd Misri (رحمہ اللہ تعالیٰ) [passed away in 175 A.H]

He used to lecture in Egypt and was greatly impressed by Hadhrat Imaam Abu Haneefa (رحمہ اللہ تعالیٰ). In fact, his analysis of Islaamic rulings coincide with those of the Ahnaaf on so many occasions that the historian Ibn Khalikaan (رحمہ اللہ تعالیٰ) has referred to him as being a Hanafi. [Al Jawaa'irul Mudhiyya Vol.1 Pg.416] Allaama Qastalaani (رحمہ اللہ تعالیٰ) and Nawaab Siddeeq Hasan Khan (رحمہ اللہ تعالیٰ) have also termed him as a Hanafi. [Ittihaaf Pg.237]

His school of jurisprudence was followed until the fourth century of Islaam. Imaam Shaafi'ee (رحمہ اللہ تعالیٰ) regarded him to be a greater Faqeeh than Imaam Maalik (رحمہ اللہ تعالیٰ). When the Madh'hab of Imaam Layth (رحمہ اللہ تعالیٰ) began to fade, Imaam Shaafi'ee (رحمہ اللہ تعالیٰ) was extremely grieved and blamed the students of Imaam Layth (رحمہ اللہ تعالیٰ) for being complacent and

failing to propagate the Madh'hab. [Tadhkira] Imaam Layth (رحمه الله تعالى) was extremely proficient in Tafseer, Fiqh and Arabic.

6. Imaam Shaafi'ee (رحمه الله تعالى)
[passed away in 204 A.H]

He was an Imaam and a Mujtahid on his time. He used to lecture in Makkah and in Egypt. The book "Tadhkira" says that he wrote a camel's load of knowledge from Imaam Muhammed (رحمه الله تعالى). Without authenticating him, Hadhrat Yahya bin Ma'een (رحمه الله تعالى) casually stated that there is no harm in transmitting the Ahadeeth that Imaam Shaafi'ee (رحمه الله تعالى) narrates. However, Imaam Ahmed (رحمه الله تعالى) has declared him to be authentic.

According to Imaam Shaafi'ee (رحمه الله تعالى), only the Imaam should say "Aaameen" loudly, while the Muqtadi should recite it silently. [Kitaabul Umm] No authentic hadith proves that the Sahaaba رضي الله عنهم ever said "Aameen" loudly. When he was asked about the number of Rakaahs for Taraaweeh, he replied, "I have found the people of our city Makkah performing twenty Rakaahs." [Tirmidhi Vol.1 Pg.99]

7. Imaam Is'haaq bin Raahway (رحمه الله تعالى) [passed away in 238 A.H]

He was the teacher of Imaam Bukhari and Imaam Muslim (رحمه الله تعالى). His school of jurisprudence was also followed for a while. Imaam Tirmidhi (رحمه الله تعالى) quoted his opinion on various rulings together with those of other Mujtahideen, which proves that he was amongst the leading Fuqahaa.

8. Hadhrat Imaam Ahmed biun Hambal (رحمه الله تعالى) [passed away in 241 A.H]

The religious scholars of Saudi Arabia all follow the Madh'hab of Imaam Ahmed (رحمه الله تعالى). He was a student of Imaam Abu Yusuf (رحمه الله تعالى) and Imaam Shaafi'ee (رحمه الله تعالى), while Imaam Bukhari and Imaam Muslim (رحمه الله تعالى) were amongst his students. He stated that the hadith "There is no salaah for the one who does not recite Faatihatul Kitaab i.e. Surah Faatiha", refers to the salaah of a person performing salaah by himself. It does not apply to the Muqtadi (person following the Imaam). [Tirmidhi Vol.1 Pg.42]

This makes it clear that Imaam Ahmed (رحمه الله تعالى) gave no regard to the additional words of some narrations of the same hadith, which constrain one to apply the hadith to the Muqtadi as well. This is particularly so because people like Muhammed bin Is'haaq and Naafi bin Mahmood are amongst the transmitters of such narrations.

Both, Hadhrat Imaam Abu Haneefa (رحمه الله تعالى) and Imaam Ahmed (رحمه الله تعالى) approved of the meaning behind the hadith: "My Sahaaba رضي الله تعالى عنهم are like guiding stars". Therefore, they both regarded the words of the Sahaaba رضي الله تعالى عنهم to be a viable source of law. They both also gave priority to "weak" Ahadeeth over their personal analogy (Qiyaas), and they were both of the opinion that it is not necessary to recite Surah Faatiha when one if following an Imaam in salaah.

9. Hadhrat Imaam Muhammed bin Isma'eel (رحمه الله تعالى) [passed away in 256 A.H]

He was a Mujtahid on his own even though Ulema have classified him as a Shaafi'ee because many of his famous rulings correspond to those of Imaam Shaafi'ee (رحمه الله تعالى). The Saheeh Bukhari is the gleaming sun amongst all the books of Ahadeeth. The Ahadeeth are arranged in accordance to the chapters of Fiqh and are so comprehensive that no match can be found before it. It was afterwards that Imaam Tirmidhi (رحمه الله تعالى) and Imaam Nasa'ee (رحمه الله تعالى) followed this precedent.

The chain of Ahadeeth that the Shias have is altogether different and they have their own books of Ahadeeth. The Ulema know well that they have nothing as authentic and comprehensive as this. Although the Saheeh of Imaam Muslim (رحمه الله تعالى) contains all relevant Ahadeeth in one place, as well as all the chains of narrators of a particular hadith in one place, the Saheeh of Imaam Bukhari (رحمه الله تعالى) is still regarded as the emperor because of the perspective of Fiqh that it contains and because of the extreme authenticity of the narrations.

If any book of Ahadeeth had to compare with the Saheeh of Imaam Bukhari (رحمه الله تعالى) in terms of Fiqh, it would be the Sunan of Imaam Abu Dawood (رحمه الله تعالى) and the work of Imaam Tahaawi (رحمه الله تعالى).

- Imaam Bukhari (رحمه الله تعالى) regarded three Talaaqs (divorces) issued in one sitting to be nothing less than three Talaaqs. [Bukhari Vol.2 Pg.791]
- He also never performed less than three Rakaahs of Witr salaah. In support thereof, he quotes one of the learned scholars of the past as saying, "I

have seen people performing three rakaahs of Witr salaah ever since I came of age." [Bukhari Vol.1 Pg.135].

➢ He was of the opinion that people should greet each other using both hands.

10. Hadhrat Imaam Muslim (رحمه الله تعالى)

[passed away in 261 A.H]

According to the Muslims of Northwest Africa, the Saheeh of Imaam Muslim (رحمه الله تعالى) is higher in rank than the Saheeh of Imaam Bukhari (رحمه الله تعالى). However, the Ulema of the Indo-Pak subcontinent maintain that the Saheeh of Imaam Bukhari (رحمه الله تعالى) is still the best. Without taking the name of Imaam Bukhari (رحمه الله تعالى), Imaam Muslim (رحمه الله تعالى) rectified certain errors that Imaam Bukhari (رحمه الله تعالى) had made by stating what was correct.

Although Imaam Muslim (رحمه الله تعالى) did collect all relevant Ahadeeth in one place and arranged them in perspective, he did not arrange them in chapters. He also had no intention of substantiating any particular Madh'hab with his compilation.

Although Imaam Muslim (رحمه الله تعالى) was a Shaafi'ee, he narrated and authenticated the hadith wherein Rasulullaah (ﷺ) said, "When the Imaam recites (Qiraa'ah in salaah) then be silent." [Muslim Vol.1 Pg.174]

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